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Art. I. *Universal Biography;* containing a Copious Account, Critical, and Historical, of the Life and Character, Labors and Actions of Eminent Persons, in all Ages, and Countries, Conditions, and Professions, arranged in Alphabetical Order. By J. Lempriere, D. D. 4to. pp. viii. 1172, double columns, price 3l. 3s. Cadell and Davies. 1808.

DR. Lempriere will be recollected, by most of our readers, as the author of a Classical Dictionary, published in octavo; which has on the whole been thought respectable, notwithstanding its blemishes and defects, and, meeting fortunately with no competitor for the public favour, has been introduced into many families and schools. The huge quarto volume now on our table is intended as a *companion* to that dictionary; and the author flatters himself that it will experience "the same extensive circulation, with which that work has so long and so liberally been honoured." We apprehend it will not; for it does not equally deserve it. To sketch the biography of a single individual well, is no easy task: but to write accounts of the lives of all the most celebrated men that ever existed, of every age, of every country, of every variety of talent and profession,—mechanics, agriculturists, poets, painters, sculptors, heroes, statesmen, philosophers, divines,—is an undertaking which requires the union of so many and such opposite powers and acquirements, that to fail in the endeavour would involve no disgrace, excepting that for one person to undertake the work of ten must itself be an indication of temerity or of ignorance. Yet Dr. L. is not entirely unacquainted with the duties incurred by the writer of a Biographical Dictionary, as would be evident to our readers if we had room to quote his remarks on the uses of biography, his opinion that "the assistance of judgement, and the rules of proportion, are in a composition of this nature, *materially essential*," and his profession of "the purest *motives* of *impartiality*, &c. (Pref. p. vi. vii.) We are afraid that even from these *dis-*

jecta membra, some of us were illiberal enough to prophesy very evil things concerning the execution of this work; with how little reason will soon be evident.

To say that a Biographer should not be satisfied with merely registering events and their dates; that he should not dispatch important persons in a few lines, nor extend his account of the insignificant over whole pages; that he should be careful to discriminate the *characters* of men, however briefly, by selecting the prominent from the inferior qualities; that he should state perspicuously, though perhaps concisely, the discoveries, opinions, and excellences of individuals whose lives form an epoch in the history of science, literature, and the arts; that he should fairly appreciate the respective merits of eminent rivals in particular pursuits; that he should distinctly relate the atchievements of those who have wrought important changes in the condition or in the character of nations; and that in all cases he should display an accurate judgement, a liberal taste in composition, and such a sound system of moral principles as may enable his labours to improve, as well as instruct and amuse his readers;—would only be to state the expectations with which intelligent men would certainly consult the work now before us, and the rules by which its pretensions must be ascertained at a tribunal of criticism. We must avoid expatiating on these points, as the remarks we have to offer on many of the particular articles as specimens of the work, and on its general merits, will necessarily occupy a considerable extent on our pages.

Adrian, the fifteenth emperor, is thought worthy of filling *two lines and a half*, in a work which professes to give "a *copious* account of eminent persons in all ages, countries, &c." If all accounts of this Adrian had been equally *copious*, who would ever have known of his coming to Britain, and building the celebrated wall between Carlisle and Newcastle,—of his amazingly retentive memory,—of his remitting 16 years' arrears due to his treasury,—of his wishing to enrol Jesus Christ among the gods of Rome,—and of those remarkable latin verses, composed on his death-bed, which so affectingly depict the uncertainty he experienced relative to a future state?

Agnesi, Donna, a lady, whose extent of scientific and literary acquirements, and profundity of knowledge, were perhaps never excelled by any female, and who lived in the eighteenth century, is permitted to occupy *almost* 8 lines. *Hypatia*, the daughter of Theon of Alexandria, alike celebrated for her learning, her beauty, and her tragical end, is in the same manner, the subject of a most interesting memoir *of five lines!*

Alfred the Great has as much related concerning him as could be comprised in little more than a column. But those who wish to appreciate justly the character of Alfred, as a man, a scholar, and a king, must turn to some other book for information. Here is no mention of Alfred's change of conduct subsequent to his afflictions and the reproofs of St. Neot,—no account of the 11 original books he wrote, or of his different translations,—no mention of his introducing the art of *brick-making* into the kingdom, and the consequent erection of brick dwellings instead of wooden hovels,—no notice of his instituting the inestimable *trial by jury*,—nor any reference to other works for farther information. In this latter respect, indeed, Dr. Lempriere is remarkably deficient throughout the whole volume.

Archimedes, the greatest mathematician of whom we have any account (except Newton), a man of the profoundest genius, of the finest taste, of the most fertile *mechanical* invention, of the noblest patriotism, is actually indulged with *four lines and a quarter*, in this voluminous collection. Such of our readers as recollect what Plutarch says of Archimedes in his life of Marcellus, or Montucla in the first volume of his *Histoire des Mathematiques*, will be much surprised at such an infringement upon "the rules of proportion" which Dr. L. allows to be so "materially essential." But Archimedes is not the only celebrated man who is thus treated; for the account of Apollonius occupies 1 ¼ lines; of Ptolemy 3; of Hipparchus, 3; Euclid, 2¾; Sophocles, 8; Aristotle, 6; Hippocrates, 5½; and Galen 3½!!! We ought to state, on the other hand, that about 100 lines each are allotted to such men as *Baretti* and *Garrick*, about 60 each to such as *Barry* and *Foote*, the actors, and *Thomas Baker*, the antiquary, &c. &c.

Aretin, Guido, we are told by Dr. L. was "the inventor of *six notes* in music." This is not correct. He divided the scale into *hexachords*; he indicated the sounds by the six well known monosyllables taken from the Latin hymn to St. John; and he made a most important improvement in musical notation by the introduction of the four and five lined staves.

Speaking of a certain poem, which it is unnecessary to name, our author says it "was corrected and purged" of its licentiousness "in the edition of 1768." We cannot say precisely how much it was *purged*; but we know that a shameful quantity of filth remains, which Dr. L., as a clergyman, might have duly stigmatized, without incurring any charge of Methodism. Nor should we have complained, had he noticed the decidedly immoral tendency of some of *Burns's* Poems, or remarked that some of those of *George Buchanan* are shockingly indelicate and disgraceful to his character. But our author

seems to measure morality and virtue by a novel kind of standard: speaking of *Smollet's* Roderick Random and Peregrine Pickle, which he calls "his two *best* works," he remarks that "some parts of his narrative are *more licentious than virtue can approve.*" As if virtue could approve some degree of licentiousness!

We were a little surprized to find that Dr. L. takes no notice of *Bacon's* Essays, nor of his Advancement of learning.

Barrow, Isaac. We are told respecting this great man, that his writings "are numerous and valuable, and *chiefly* on mathematical subjects." On the contrary, his original writings on theological topics, published in four folio volumes, nearly *quadruple* in extent his original mathematical productions. Indeed, the whole account of Barrow furnishes but little information of the kind for which any reader would look. Surely it was within the province of the biographer, to state in what manner the mathematical discoveries of Barrow prepared the way for some of those of Newton, or in what respects his mathematical inquiries differed from those of Wilkins, James Gregory, and other coeval writers; to point out the peculiarities of his eloquence, and in what it was distinguished from that of Jeremy Taylor, or of Richard Baxter, or of Tillotson; and, since his celebrity as a divine is so exalted, to state whether he was an Arian, a Socinian, an Arminian, or a Calvinist. Is the complete neglect of these important particulars, the way "to select" and exhibit "the most prominent features?"

Behaim, Martin, the navigator, is honoured with $10\frac{1}{2}$ lines in Dr. Lempriere's book. Our biographer mentions his sailing to the Brazils, the straights of Magellan, &c. and constructing on his return a globe with a representation of his voyage traced upon it; the globe being still to be seen at Nuremberg. "This curious circumstance," says he, "*if* supported by truth, detracts from the long established merit of Columbus, as the first discoverer of America." Without stopping to criticise the phraseology of this strange sentence, we may venture to say, it was Dr. L.'s duty to ascertain the truth of this relation; and he would not have found the inquiry very difficult. It is a well established fact, that Columbus obtained information from Behaim, at Madeira, relative to the discoveries of the voyage to the Brazils, &c. from which he had then returned. The public records of the city of Nuremberg, and Behaim's own letters written in 1486, and preserved in the archives of that city, fully confirm this point. But the evidence of Riccioli, the Italian astronomer, who does not give his countryman the honour of the discovery of America, is as decisive as can be wished; his language is, "Let Bœhm and Columbus

have each their praise; they were both excellent navigators; *but Columbus would never have thought of his expedition to America had not Bæhm gone thither before him.* His name is not so much celebrated as that of Columbus, Americus, or Magellan, although he is superior to all." Had Dr. L. made himself acquainted with this and abundant other evidence easily to be obtained, he might have saved himself the trouble of composing the invective against poor Vespucius.

Berkeley, the celebrated and *excellent* bishop of Cloyne, seems to have been rather a weak man in the estimation of our reverend biographer: for "In the midst of his *easy fortune*, and *respectable connections*, he formed the *wild scheme* of erecting a college in the Bermuda islands *for the conversion of the savage Americans to Christianity!*" What a simpleton! why, his conduct was almost as ridiculous as that of another "wild" projector who said on a very memorable occasion—"And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, &c." Should our Doctor of Divinity ever stumble upon this text, we can imagine how finely he would expatiate upon the folly of the apostle's leaving his "easy fortune" and his "respectable connections," and exposing himself to bonds and afflictions, that he might "preach the kingdom of God." There is a striking contrast between the sentiments of our divine, and the applause so honourably bestowed by a *Medical* Doctor on the benevolence and missionary zeal of Berkeley; we refer the reader to Drake's Essays, Vol. 3. quoted E. R. i. 825.

But in other respects Dr. Lempriere has not done justice to the character of Berkeley. He makes no mention of the nature and design of his elaborate piece "the Analyst," and offers no representation of his peculiar system of metaphysics. We may mention likewise, in this place, that whoever expects to obtain, from Dr. Lempriere, the slightest hint as to the nature of the metaphysical systems of Locke, Andrew Baxter, Hartley, Reid, or Kant, will be woefully disappointed. Where the exercise of acute judgement or cautious discrimination is required, the reader must "turn inward," and place no reliance on our learned biographer.

Black, Joseph, the celebrated chemist, was the discoverer of the principle of latent or fixed heat, and of the nature of the alkaline earths and of fixed air: but neither of these discoveries is mentioned in the account of him given by Dr. Lempriere. He was born, he studied, he became professor, he lectured, he published books, he died. This is the sum of

what we learn from our biographer relative to this father of modern chemistry. The same nearly, *mutatis mutandis*, will serve for the other most eminent modern chemists, Bergman, Lavoisier, and Scheele. We are told, indeed, that Lavoisier's "new system of chemistry was received with great applause in France, &c.;" but what his new system was, the reader is left to guess.

Boerhaave, our author informs us, "has been styled *penurious:*" it was the duty of the biographer to affirm positively, and not leave his readers to infer it by implication, that he was not so. He might also have stated that this great chemist and physician was as remarkable for his cheerfulness, and his powers of delicate raillery, as for his vast acquirements: and we do not see that it would have been inconsistent with his clerical character, to have described the plan which Boerhaave followed to enable him *to go through much business*. It was his daily practice, as soon as he rose in the morning, which was in general very early, "to retire for an hour to private prayer and meditation on some part of the scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was *this* which gave him spirit and vigour in the business of the day. *This* he therefore recommended as the best rule he could give: for nothing, he said, could tend more to the health of the body than the tranquility of the mind; and that he knew nothing which could support himself or his fellow creatures, amidst the various distresses of life, but a well grounded confidence in the Supreme Being upon the principles of Christianity."

Brown, John, the author of a new and important system of medicine, was, as Dr. L. kindly informs us, "a strong supporter of the doctrine of stimulants, which act on what he calls the correspondent excitability in the body." Who can be so unreasonable as to wish for a more luminous display of the Brunonian theory than this?

Browne, Simon, the dissenting minister, whose affecting insanity led him to suppose that in him the thinking substance was annihilated, and that he was utterly divested of consciousness, is mentioned by our biographer. But he does not seem to have made himself acquainted with the particulars of this remarkable case: for he speaks of "*incoherent* expressions" in the dedication of one of his books to Queen Caroline, preserved in No. 88 of the Adventurer. Could not Dr. L. turn to that number of the Adventurer? He would then have found that the dedication does not contain *one* "incoherent expression," but that its author keeps his own affecting case in view from beginning to end, and that his grand object was to intreat an interest in the queen's prayers that he might be res-

tored from his lamentable malady. To those who are at all conversant in the nature and operations of intellect, such a phenomenon as this would furnish scope for the most interesting inquiries.

Calvin, John, is here, as usual, charged with directing "the whole torrent of his persecution against Servetus; his vengeance was not appeased till the unfortunate heretic had expired in the flames."

We have not room to discuss this point; and therefore avoid insisting that Calvin himself did not mean that the punishment should actually extend to death. But a very few remarks will demonstrate, that Dr. Lempriere has neither the liberality nor the consistency that are indispensable in an Universal Biographer. The error of Calvin was in great measure an error of judgement; he acted in conformity with a prevailing sentiment of the age, that heretical opinions in religion were proper objects of civil disabilities and punishments;—and the guilt is so far from being peculiar to him, that some of the best men, including More and Cranmer, are exposed to a similar charge; Socinus is well known to have been concerned in committing Davides to prison, where he died, for rejecting the worship of Christ. On these accounts, it is illiberal in any man, but especially in Dr. L. as an impartial biographer, to add his petulant yelp to the cry which theological animosity has excited and kept up against Calvin, as if he were the first and the only individual that ever disgraced his religion by employing the civil power to crush its enemies. It is inconsistent—because the very same Dr. L. studiously conceals or sophistically palliates the cruelties committed by such men as Whitgift, Laud, Mackenzie, and many other agents of ecclesiastical tyranny in the Reigns of Elizabeth and the Stuarts, by whom not one, but multitudes, were deliberately murdered, according to law, for presuming to take that road to heaven which they believed to be pointed out in the scriptures. How Dr. L., and such as Dr. L., can protect themselves from public contempt for this most shameless illiberality and inconsistency, (except indeed they claim for the episcopacy, exclusively, the privilege of plundering, chaining, maiming, and slaughtering conscientious dissenters from its faith,) we profess ourselves totally unable to conjecture. No man can have the smallest right to stigmatize Calvin as a persecutor, who is not prepared to disown the erroneous principle on which he acted, and to apply precisely the same brand of reprobation to the character of every prince, prelate, or minister, who has committed a similar crime. Dr. L. seizes this opportunity to prove "that he has been actuated by the purest motives of impartiality." Take, for example, the following specimen, in reference to Calvin's principles:—

'His creed was either *from singularity, or opposition,* [of course, not from conviction] contrary to the tenets of the other protestants; and the *untenable* doctrines which he propagated about an absolute predestination have tended to render his followers, not only during his age, but in succeeding times, *gloomy, presumptuous, obstinate,* and *uncharitable.*'

Had the writer of this article been a Calvinist, he would very probably have treated the calumny with silent contempt: but as he is not, he feels it a debt of justice to a very large and valuable body of Christians, to state, that during a tolerably free and extensive intercourse for some years with persons of various persuasions and opinions, he never met with any who were more *cheerful, humble, open to conviction, candid, and charitable,* than the Calvinists with whom he has associated.

Many similar specimens might be given of the reverend Doctor's "motives of impartiality," toward those from whom he differs on points of theological controversy; we shall particularize one more. In the account of *Romaine,* we are told that "he was a popular preacher before the University; but the *love of singularity,* and *a propensity to the doctrines of Calvin,* prevailed upon him *to seek for distinction* in the applauses of a London audience." "He was in 1764 appointed rector of St. Anne's, Blackfriars, and when not engaged in the itinerant labours of the ministry, he continued to collect there and at St. Dunstan's, those numerous congregations which admired *the vehemence of methodistical effusions,* and the familiar addresses of a *vociferous preacher.*" As Dr. L. cannot imagine any other cause of religious difference than this "*love* of singularity," we are afraid some of his ill-natured readers will doubt whether he has any other reason for thinking and acting according to law, than the *dread* of singularity. We do not consider, as any counterbalance to this illiberality, the friendly and familiar references made by the Rev. author to all the most noted players and playwrights, of whom he gives copious memoirs.

Cartes, Réné des, the founder of the Cartesian system of philosophy, occupies rather more than a column in this Universal Biography; where, indeed, we are informed "that his vortices cannot stand the *examination* of *truth,* and the clear demonstrations of the Newtonian philosophy;" but there is no statement of the general principles of his physical or metaphysical creed. It is the same with regard to the astronomical system of *Tycho Brahe*: our biographer says "the *wildness* of his opinions [a favourite phrase, we presume] is sufficiently proved by the absurdity of the system which he endeavoured to establish in *mere* opposition to the Copernican;" but the system is not described, although it might have been in ten lines.

Cowper, the poet, is the subject of a memoir of about a column and a half, which we notice as not containing one mark

of the author's religious prejudices. He is even disposed to panegyrize; for he speaks of Mr. Newton as an *eloquent* supporter of the doctrine of Calvin. In a wretched attempt at appreciating Cowper's genius, he thus alludes to "the Sofa"; "in that, and in his other larger poem the Task &c." ;—How admirably must that Biographer, who imagines that the *Sofa* and the *Task* are two distinct poems, be qualified to criticise Cowper!

Crabb, Habakkuk, formerly of Royston, who, though a very worthy and respectable man, was known, we apprehend, scarcely to twenty persons beside those who subscribed for his posthumous volume of Sermons, is here styled *an eminent* dissenter. In truth, the weariness of plodding through this book is often relieved by the amusement derived from our author's curious appropriation of epithets: for example: Crabb, Habakkuk, an *eminent* dissenter: Watts, Isaac, a *respectable* divine: Baxter, Richard, a ——— nonconformist! Woolston, Thomas, an English *divine*! This English *divine*, it may be proper to add, is the noted Woolston, who wrote against miracles, and who was alike celebrated for his humour, his profaneness, and his blasphemy.

Delany, Patrick, wrote the Life of David, king of Israel; a work which, according to Dr. L., "while it displayed the ingenuity, learning, and judgment of the author, little contributed to the honour of the Sacred Writings, whose authenticity and character cannot rest upon the labours of men." This is, altogether, a strange sentence. In Dr. Delany's Life of David, all the insinuations of Bayle relative to the character of that king, and his corresponding inferences against the authenticity of that part of the Old Testament History, are completely and triumphantly refuted. How this should contribute "*little* to the honour of the Sacred Writings" we are quite at a loss to guess: and how such an argument *against* defending the Scriptures, as Dr. L. suggests, should ever have dropt from the pen of a *clergyman*, is to us perfectly astonishing.

Demosthenes is honoured with about 24 lines among Dr. L.'s "*Copious* accounts of eminent persons"; and *Cicero* with almost 16 lines. So that those who want to know any thing worth knowing of these distinguished orators, must still turn to some other book of biography, or to their old friend Plutarch. Such as are desirous of seeing a very able disquisition on the different kinds of eloquence of these great men, and of their comparative fitness for the audiences they had respectively to address, will read with much pleasure the remarks of La Harpe in his *Cours de Littérature, Ancienne et Moderne*, tome 3me, part. 1re.

Euler, Leonard, is the subject of one of the best written accounts we have yet found in this volume. The piety of this distinguished philosopher is properly held up to imitation. He was also a man of very refined taste; had a remarkable recollection of the best poetry in all languages; and was a great proficient in music. Dr. L. does not seem aware that Euler invented the clavichord.

Fox, *Burke*, and *Pitt*, have their relative merits as orators and as statesmen tolerably delineated; except that Dr. L. has not been wise enough to sink the partizan in the biographer. The conduct of Fox during the latter half year of his life is unduly depreciated; while, on the contrary, Burke's reception of a pension is commended, the circumstance of his being *paid* for his "Reflexions" *by the French court* is disguised, and the whole vocabulary of commendation is ransacked to find terms for a character of Mr. Pitt. "His history is the history of civilized nations"—"No state chicanery, no narrow system of vicious politics sunk him to the level of the guilty great!"— "The *penetration* of his mind was *sagacious*, was infinite!" And a great deal more, equally elegant and correct.

Gustavus, Adolphus; of course we expected to find the Rev. Doctor eloquent in praise of this protestant hero's *piety*; but though he can lavish columns on profligate authors and insignificant clergymen, not one word could he afford to say upon *this* subject. There is some reason to think, however, that, like the ancient Stoics, he considers the word *king* as expressive of every excellence, and therefore deemed it unnecessary to praise the genuine piety of one who was "religious" *ex officio*.

Gay, John, occupies above a column and half. Not one word of censure escapes the Rev. biographer on the indecencies of this poet, or the immorality of the Beggar's Opera, for which he can find no worse term than "this *favourite play*."

Hammond, the author of the "Love Elegies," is not overlooked by our biographer; but we think he speaks too harshly of Miss Dashwood, whom he characterises as "his *cruel* mistress." Although the intellects of poor Hammond became disordered, and he died of a broken heart in his 33rd year, the blame attaches not to that lady, but to Lord Hervey, her guardian. The answer to Hammond's 15th Elegy, in which the Lady is made to talk of "Gilding her *ruin* with the name of wife," and being made "a *poor* virtuous wretch for life," was actually written by Lord Hervey; and the *ruin* adverted to, was that of living happily in the country upon Hammond's income of 500*l.* a year, together with the income arising from her own property. What were Lord Hervey's reflexions on

the consequences produced by his sordid advice, we know not; but the "*cruel*" Miss Dashwood, it is well known, never after the death of Hammond heard his name mentioned without exhibiting emotions of the tenderest regret.

Of Dr. *Samuel Johnson*, we are told, that "his Religion was devout and *pious*!"—and far be it from us to presume to dispute the authority of a D. D. He has indeed a singular knack at saying odd things: as in the instance of *Voisin*,—"This excellent *character* died suddenly." Did the *character* die? And he tells us that *Young* in his poetry "was *occasionally* obscure." Is there any occasion for obscurity? When he speaks of a person being accused of a capital and odious crime, he uses such a phrase as this: "It is said he again *forgot his character*." (*Art.* Muretus.) As a proof of the ability of a critique, he notices the facility of answering it; *Badcock's* observations on Priestley, he tells us, "were so pointed, so forcible, and so well supported, that they *drew an answer from the Author* (Dr. P.) *in less than a month*, in which the abilities of the unknown critic were allowed to be *great* and *respectable*." (*Art.* Badcock). Of *Sacheverel* he avoids expressing any decided opinion, except that he was "an English divine of *celebrated notoriety!*" If he has to speak of a college for theological students, he will have it to be "for the education of young persons *in the future labours* of the ministry!" (*Art.* Lady Huntingdon). We might cull such flowers as these from almost every page of the book.

Law, William, was "an able divine," but not, as this biographer informs us, "a preacher among the dissenters, who possessed influence." He was not a dissenter, but a non-juror; and this character, which as Gibbon the historian states "he held to the last, is a sufficient evidence of the tenaciousness of his principles in Church and State." In his three celebrated Letters to the Bishop of Bangor, which Dr. L. though he mentions them has probably never seen, Law writes in vindication of *the rites and ceremonies of the Church of England.*

Leibnitz, according to our biographer, "Had, in his life, the singular felicity of being esteemed the *greatest and most learned* man in Europe, and *he did not baly the public opinion.*" We beg to submit to the Doctor's consideration, whether Barrow, Clarke, and the Bernoullis, were not at least the equals of Leibnitz, as philosophers, as men of genius, and as scholars; and whether among his other contemporaries there was not a man called NEWTON?

Leslie, Charles, is not forgotten; but almost the only production of his ever read now, is not mentioned at all; we mean, his "Short Way with the Deists." Through similar

negligence, we are not informed that *Mason* the poet invented the *Piano-forte*; or that Lord *Napier*, the inventor of logarithms, was also the modern inventor of burning-mirrors.

Priestley, as might be expected, gives Dr. Lempriere another opportunity of shewing his "impartiality," and his wisdom.

'Had he confined his *studies* merely to philosophical *pursuits* his name would have descended to posterity with greater lustre; but he who attempts innovations in government and religion, *for singularity, and to excite popular prejudices*, must be little entitled to the applauses of the world !!'

Robinson, Robert, the baptist minister, according to Dr. L., by "his Plea *of* the Divinity of Jesus Christ proved to the world that he was *not* destitute of talents." We are also furnished with strange proofs of his versatility: for he relinquished "shaving and combing of wigs" for "methodism;" the reader will of course recollect that it is notorious no methodist can shave. But farther: "With enthusiasm he embraced the tenets of Calvin, which he soon after exchanged for those of the baptists;" that is, he exchanged Calvinism for Calvinism, (for he joined the particular baptists,) and must therefore be fond of change indeed. But indeed Dr. L. could not be expected to understand what was so totally out of his province, as the peculiar sentiments of religious sects.

We had intended to notice the way in which our author has treated the memoirs of R. Simpson, of T. Simpson, of M. Stewart, of the elder and younger Socinus, of Voltaire, of Wildbore, of Wakefield, of Waring, of Wren, &c.; to specify the unjustifiable brevity of some of these articles, the mistakes and contradictions in others, the paucity of information in others, the puerility of remark in others: but we begin to tire of our task; and we conjecture that our readers will already be able to form a correct judgement of the work before us from our strictures. To say it contains nothing useful or important, would be utterly absurd; it undoubtedly comprises a large quantity of amusing and valuable matter, and some of the articles are drawn up with tolerable propriety. But a book which assumes the shape of a Dictionary, and especially which arrogates the title of "Universal" and professes to be "copious," is less to be commended for what it performs, than blamed for what it neglects; and we certainly think that a volume of equal size might be made more than doubly as valuable as the present work, by a judicious and diligent endeavour to accomplish those objects which we particularized in opening the present critique. The failure of Dr. L.'s performance in every one of those respects is strikingly obvious; we could produce hundreds of

instances, some indeed from almost every page, of his want of knowledge, want of liberality, or want of judgement. If we had been so fortunate as to discover more of the divine in his moral comments, of the Englishman in his politics, or of the scholar in his style; if we had even found one department of science or literature in which his work was marked with precision, and free from gross blemishes, we should have alluded to his defects in the way of advice rather than of condemnation. But instead of exercising the diligence, the caution, the impartiality, the acuteness, and the skill of a biographer, he seems to have been satisfied with the subordinate character of a compiler, and to have chiefly studied to make his task easy and his work entertaining. We sincerely lament the necessity we have felt, of forming so unfavourable an opinion of the performance; and the length, to which the importance of the volume and the respectability of the author's name have compelled us to extend our proofs, in order to protect ourselves from the charge of illiberal and unjust severity.

Art. II. Coxe's *History of the House of Austria, from the Foundation of the Monarchy by Rhodolph of Hapsburgh, to the Death of Leopold* II.

(*Concluded from p.* 964).

FROM the exaltation of Rhodolph of Hapsburgh to the commencement of the reign of the Emperor Charles the Fifth, the German empire had been making a gradual, but an interrupted and very difficult progress, from that chaotic state into which the rudeness of the feudal institutions had plunged all the nations of Europe; institutions which, from the magnitude of the empire, and the consequent power of the great feudatories, had involved Germany in greater and more lasting disorders than any other of the Gothic sovereignties. The field over which Mr. Coxe had to travel, afforded peculiar advantages for a display of the natural workings of society, under that violent, and in so many respects unnatural, system. The circumstances which led to its introduction had already been pretty sufficiently explained, by analysing the plans for defence which a very rude people, becoming suddenly masters of a vast extent of territory and a great hostile population, would naturally be led to adopt. But the disorders to which it gave rise, as soon as the arrangements for defence in a new country and against a hostile population ceased to be requisite, had not yet been satisfactorily delineated; and the history of Germany would afford by far the most complete and instructive illustration of this interesting subject. In fact, without such a philosophical developement as we here describe, the history of Germany, to the

hour when Bonaparte dissolved the Germanic constitution, remains a perfect chaos, a mass of absurd struggles, changes, and confusion. The mind cannot connect the facts by any rational chain: it is distracted by their multiplicity and incoherence; no memory can retain them, and none but the most superficial conclusions can be drawn from the combinations which they present. The illustration, too, of the gradual emancipation of society from the chains of the feudal system, by means almost solely of the intolerable evils which it produced, peculiarly belonged to the history of that central part of Europe, which so much influenced the condition of all the rest, and from which the application to the other kingdoms would prove so easy and instructive. In truth the history of Germany, on the philosophical plan, forms the introduction to the history of Europe. When this is well explained and understood, all the rest is perspicuous and easy. In a system of kingdoms, so intimately connected as the kingdoms of modern Europe have always been, all sprung from a similar origin, and founded upon similar principles, the history of the empire which so long held the supremacy among them all, by which they were surrounded, and whose movements they all felt, forms the central point, which, duly illuminated, would diffuse the beams reflected upon it to every point of the circumference. Such is the important object to which the history of Germany might be rendered subservient.

Mr. Coxe, however, has chosen a much humbler department. He contents himself with the details of the vulgar historian, and below that surface he never attempts to penetrate. He is a chronicler, of considerable industry and fidelity. His volumes will not be without their use, in presenting a chronological chain of the great facts in the general history of Europe, which however, unless during the last fifty years, were in various publications fully as well presented before; but in regard to those important developements which can only be drawn from the profound study of society and government, Mr. Coxe is so far from having performed the duty of a historian, that he hardly seems to have been aware of the rich mines concealed under the surface over which he was treading.

We should have expected that the archdeacon of Wilts would have exerted himself to draw an animated picture of the Reformation, and would have traced, with zeal and delight, the causes and consequences of that extraordinary revolution. He had so many helps, too, for this engaging task, that he might have performed it well by merely giving us the results of other men's inquiries. But to the level even of this enterprise, the mind of Mr. C. did not rise. A nar-

rative of the common and obvious circumstances, which strike any observer, with some correction of dates and syllables, for which he thinks the world, as well as himself, are greatly indebted to Mr. Roscoe, is the height of his aspiring. Accordingly, no part of the book is more lame and uninteresting than that which relates to the reformation. In fact, Mr. Coxe is so much in love with his emperors, and so much engrossed with those circumstances which engrossed them, the struggles of their military force in gaining or losing of dominions and influence, that he has no time to think of those meaner circumstances and events which concern chiefly the good of mankind in general. We are far from intending to insinuate that Mr. Coxe is destitute of all regard for those of his kind who are below the rank of emperors and princes. But it certainly is the house of Austria with the distinguished people their equals and competitors, that forms the subject of Mr. C.'s history, to the almost total neglect of the race whose interests they were bound to promote, and the progress of society on which they exerted so vast an influence.

From the time of the resignation of the emperor Charles the Fifth, to the great crisis between the protestant and catholic interests in the empire, during the reign of Ferdinand the Second, the interval was consumed in a succession of minor troubles, occasioned by the perpetual struggle between the contending parties, not less political because they were ostensibly religious. Mr. C. records the circumstances of the separation of the house of Austria, upon the death of Charles the Fifth, into two great branches; one of which retained the sovereignty of Spain, the Netherlands, and a great part of Italy, the other succeeded to the states of Austria, the ancient patrimony of the family, to the sovereignty of Hungary and Bohemia, and to that influence in the empire which appeared to ensure to them the perpetuity of the imperial crown. The Spanish branch of the family Mr. C. resigns, and proposes to confine his history to the Austrian. He informs us in what manner Ferdinand, the brother and successor of Charles the Fifth, obtained his appointment to the crown of Bohemia, which till that period continued elective. Bohemia was one of the first countries in which the light of the reformation burst forth, and its doctrines had taken possession of the principal part of the people. One of the first attempts of Ferdinand was to destroy their free constitution; an enterprize in which his great power enabled him too fully to succeed, and in which Mr. Coxe traces his steps with very great complacency. The usurpations of sovereigns upon their people appear to Mr. C. to be balanced by so many happy circumstances, that he can hardly ever regret them. The usurpations, however,

of people upon their sovereigns never fail to strike him as eminently atrocious. In a short time, the poor Bohemians felt all the rage of persecution; and the reformation among them was rooted out by the power of the fire and the sword. But what then? the great, the imperial house of Austria was aggrandized and made happy.

The Austrian sovereigns ranged themselves as heads of the Catholic party, bent and impatient to put an end to the heresy and impiety of the Protestant body. By an anomaly, somewhat extraordinary, in the family which has almost uniformly been distinguished for an obstinate and restless bigotry, Ferdinand and his successor Maximilian were rather of a tolerant disposition. Rodolph, however, the third in order, directed the strength of his policy to destroy the odious reformation both in his own states, and in the rest of the empire. It is astonishing what progress the Protestant doctrines had made even in Vienna, and in every part of the Austrian dominions; and what violent and odious measures were requisite for their extirpation. At last, in the hands of the emperor Ferdinand the Second the Catholic interest became consolidated, the leaders among the Protestants were weak and divided, and the reformation in Germany seemed to be verging toward that violent and disastrous termination which it had experienced in France. The war which, from its dreadful prolongation, has received the memorable name of the thirty years war, was kindled, and appeared likely to be extinguished in the blood of the Protestants; when a hero was induced to engage in it, who by his wonderful activity, his military talents, and the ascendancy of his fortune and character, combined the Protestant princes, drew forth their energies, and in a most remarkable manner turned the tide of success. The hero we mean was Gustavus Adolphus, king of Sweden. His share in the German contests forms one of the most interesting passages in the history of Europe; and the account which Mr. Coxe has rendered of it, is, to do him justice, worthy of considerable praise. It is perhaps the finest part of the book; and we shall render an acceptable service to our readers, by affording them a copious specimen of it. The interesting nature of the subject will add to the pleasure of inspecting a favourable sample of the author's style and manner of composition. The character and virtues of Gustavus are thus described.

"As a zealous protestant Gustavus considered it a sacred duty to prevent the depression of his religion; as a sovereign he was interested to check the overgrown power of the house of Austria. These motives were strengthened by the personal resentment which he felt for the support afforded by Ferdinand to the king of Poland, for his refusal to grant him

the title of king, and his contemptuous exclusion of the Swedish embassadors from the congress of Lubec. To these motives of religion and interest were added an ardent thirst for glory, and a desire to raise his country to that rank and influence among the powers of Europe from which it had been long excluded by its remoteness, internal dissentions, and incessant wars with the neighbouring states.

'Soon after the commencement of his reign he endeavoured to form a connection with the protestant powers of Germany; and offered his assistance both during the troubles relative to the succession of Berg and Juliers, which had revived under the reign of Matthias, and at the commencement of the contest in Bohemia. Although his overtures were declined, he never lost sight of this great object, and became a candidate with the king of Denmark for heading the confederacy of the Protestants in Lower Saxony. Disgusted with the preference given to his competitor, he took no part in the subsequent contest, till Christian was driven from his continental territories in Germany, and the emperor manifested a design of becoming master of the Baltic. He then forgot his former disappointment, entered into an alliance with Denmark, and sent succours to the relief of Stralsund, when besieged by Waldstein.

'His character, designs, resources, and military talents, had not escaped the vigilant eye of Richelieu; and that great minister selected him as the only agent capable of fulfilling his plan for humbling the house of Austria. By the powerful mediation of France, the conclusion of the truce with Poland was accelerated, and Gustavus was encouraged by every promise of co-operation and support, to become the champion of the protestant cause. These offers were too agreeable to the character and views of Gustavus to be neglected; but he declined making any engagement which was likely to shackle his independent spirit, or compromise his honour. His resolution was strengthened by the conduct of the French court, who refused to treat him on terms of equality; he therefore contented himself with general promises and professions, waiting till success had given him a claim to the co-operation, not to the protection of France.

'He applied to the protestant states of Germany, but his overtures were received only by a few of the minor princes; while the elector of Saxony and even his brother-in-law the elector of Brandenburgh, suffered their jealousy of his talents and ascendancy, and dread of the authority and power of the emperor, to outweigh their interests. He was not however discouraged by these unpromising appearances: he was aware that success would gain him adherents, and he relied on the advantages which he could derive from the dissentions between the emperor and the Catholic league. From these motives he accelerated his preparations, made levies in every quarter of Europe, and took into his service the officers and soldiers whom the emperor had been compelled to disband. He also obtained promises of support from England, the United Provinces, and the Hanseatic League; he held an interview with the king of Denmark, in order to terminate their personal rivalry, and secure his neutrality; and he omitted no precaution to ensure the safety of his dominions, by stationing a force sufficient to protect the frontiers from the aggressions of the neighbouring powers. Finally he assembled the states to obtain their consent and support, and to entail the succession on his only child Christina.

'In a speech with which he opened the meeting, he detailed the motives

of his enterprise, and proved that he was not about to engage in a war of conquest or ambition, but to vindicate his own honour and that of the nation, and to protect his religion. After hinting at the dangers he expected to encounter, and presaging that he should meet his fate in the field of battle, he added, "If it be the will of heaven that I should fall in the defence of liberty, my country, and mankind, I pay the tribute with thankful acquiescence. It is my duty as a sovereign to obey the king of kings without murmuring, and cheerfully to resign the authority delegated to me for his all-wise purposes. I shall yield up my last breath with a firm persuasion, that Providence will support my subjects, because they are faithful and virtuous; and that my ministers, generals, and senators, will punctually discharge their duty to my child, because they love justice, respect me, and feel for their country!" The sentiments and spirit of this speech drew tears from all that were present; the assembly, impelled by the enthusiasm which it inspired, instantly announced the warmest approbation of his proposals, voted the desired succours in men and money, and declared their resolution to sacrifice their fortunes and lives in support of their beloved monarch.

'The fleet destined for this memorable expedition was assembled at Elfsnaben. A force of 15,000 men was collected, and, after being detained a short time by contrary winds, Gustavus took his departure amidst the tears and acclamations of a vast multitude, who were drawn together by a spectacle so extraordinary and so flattering to a warlike nation. He landed on the 24th of June on Ruden, an islet in the mouth of the bay formed between the isles of Usedom and Rugden, and, first setting his foot on the German soil, prostrated himself in the presence of his army, to return thanks to Heaven for the safety of his voyage.'—pp. 830—832.

The vagueness of Mr. Coxe's political views is however visible in this extract. He tells us that Richelieu had fixed his vigilant eye upon Gustavus, "as the *only* agent capable of fulfilling his plan for humbling the house of Austria." Yet he tells us in the very same paragraph that Richelieu thought proper to affront him in the outset, though the sole agent capable of fulfilling so momentous a plan, as that for the reduction of the house of Austria: and thought proper to affront him, too, by persisting in the refusal to treat with him as a prince on a footing of equality with the king of France. No, no; Richelieu at this time was far from looking upon him in so extraordinary a light. He considered the army which the king of Sweden could bring into the field, and his own talents as a general, which had been not a little displayed in his contests with his neighbours, as a very considerable accession to the Protestant power; but further than this his prospects did not reach. Neither is it rational to talk of the views which Richelieu at this time entertained respecting the house of Austria, as constituting the solemn, meditated, and organized thing, *a plan*. He had no plan; he did not wish the house of Austria to crush the Protestant princes, which would have

rendered it absolute in Germany, and more than a match for the house of Bourbon; and he was willing to throw obstacles in the way of the *Austrian plan;* but further than this he had no intention of interfering, as his conduct during the struggle abundantly proved.

One of the most remarkable passages of this sanguinary war was the siege of Magdeburgh; it was one of the principal Protestant cities of the empire, and was invested by the Austrian army under Tilly, while Gustavus was engaged in another part of Germany. Nothing can surpass the horror excited by the atrocious conduct of the imperial army in the sack and destruction of this city. Mr. C.'s description of it is one of his best passages, but we omit it in order to afford the space it would occupy to an extract equally interesting though less horrible. Gustavus proceeded in a course of rapid and brilliant success, eclipsed by nothing in military history either as to generalship or results. As a last effort of the emperor, a great army was raised under Waldstein, which Gustavus hastened to meet. The history of the memorable battle, in which this illustrious Protestant hero yielded up the breath of life as he grasped the palm of victory, is too deeply interesting not to deserve insertion and perusal.

'Gustavus suspended his conquests in Bavaria. Leaving a corps to oppose the elector, he effected a junction with the duke of Saxe Weimar at Arnstad, directed his rapid march through the forest of Thuringia, and, ascending the course of the Saal, advanced at the head of 20,000 men to Naumburgh, to form a junction with the Saxon army, or at least with that of the duke of Brunswick. On his sudden approach, Waldstein sent courier after courier to recal Gallas, fell back from Weissenfels, detached Pappenheim to reduce Mauriceburgh, the citadel of Hall, which was defended by a corps of Swedish veterans, and prepared to retire behind the Elster, in order to maintain the position between Leipzick and Hall, where he hoped still to prevent the junction of the Swedes and the allies. But in this intention he was baffled by the promptitude of the king, who hastening to attack him in his retreat, and while weakened by the departure of the corps under Pappenheim, came in sight of the Imperialists at Lutzen, a town on the high road, midway between Leipzic and Weissenfels. The evening being far advanced, the Swedes fatigued by a long march over miry ground, and impeded by a morass which was only passable over a single bridge, the king deferred his attack, and permitted his troops to repose till the morning, although the night was spent in skirmishes between the irregulars of both armies.

'Waldstein passed this awful interval with the same anxiety as he had before felt in the presence of his great antagonist. Aware that a retreat in the night, before so skilful and vigilant an adversary, would be attended with the utmost danger, if not the ruin of his army, that his name would be irretrievably disgraced by giving way before a far inferior force, he condescended to call a council of war, and applied to

his favourite astrologer, the confident of all his secrets, and the director of his plans. His officers unanimously advised him to accept the combat, should the Swedes venture to attack a force superior in strength and position; but his resolution was more decidedly fixed by the opinion of his astrologer, who declared, that during the month of November the stars were unpropitious to Gustavus. In conformity with this advice, Waldstein determined to maintain his position, made the concerted signals for the recal of Pappenheim, and employed the remainder of the night in widening the trenches on both sides of the high road in front of his army, throwing up redoubts, and taking measures to strengthen his position. On the ensuing dawn he drew up his army, and ordered mass to be celebrated throughout his whole camp; after encouraging his soldiers, by suggesting every motive of hope, honour, and greatness, he quitted his coach, mounted a bay genet, and prepared to receive the attack, which was every moment expected to commence.

'Fortunately for Waldstein the morning of this important day was lowering and overcast; and an impenetrable fog suspended the movements of both parties till an hour before mid-day. When the gloom dispersed, the two armies were discovered in order of battle on each side of the high road which skirts the extensive plain of Lutzen. The king adopting the same order as at the battle of Leipzick, drew up his troops in two lines, intermixing platoons of musketeers with his cavalry. On the other side Waldstein appears to have formed his in one line, according to the prevalent tactics of the times, the cavalry on the wings, and four ponderous squares of infantry in the center; the trenches in his front were lined with musketeers, and flanked with cannon, and the rest of his artillery was distributed principally along his centre and on his right flank, to bear obliquely on the centre and left of the enemy. The wings of both armies were supported on one side on the rivulet called the Flussgraben, and on the other stretched to Lutzen, which was occupied by the Imperialists. The cannonade and skirmishing commenced with the dawn, but from the darkness of the fog it was eleven before the king could put his army in motion. After a public prayer, he gave out the fortieth psalm, "God is our refuge and strength," which was sung by the whole army, accompanied by all the military music, and then led forward his troops. The Swedish infantry first advanced against the Imperial musketeers, posted along the trenches, but were received with such a galling fire, that they gave way. In this extremity the king himself leaped from his horse, flew to their head, and seizing a pike, encouraged them by his voice and gestures to renew the combat; at the same time Waldstein advanced to animate his men, fresh reinforcements crowded to the point of attack, and the two parties, encouraged by their respective chiefs, fought with unparalleled desperation. The Swedes, though frequently repulsed, as frequently returned to the assault; and at length the imperial infantry were driven from the trench back on their own cavalry. The king seized the moment of this confusion to lead on the cavalry of his right, crossed the ditch, and charged the Imperialists. But while the battle was thus in suspence on the right, he was informed that his left had given way before the fire of the Imperial army, and was threatened by the approach of Pappenheim, whom the delay occasioned by the fog had allowed time to advance. He instantly galloped to that

wing to restore the combat, but in hurrying before his troops to examine the situation of the enemy, accompanied by the duke of Saxe Lauenburgh, and by three attendants, he fell in with a party of imperial horse. At this moment his arm was shattered by a ball, and he soon afterwards received a mortal wound in the breast. He instantly fell from the saddle, exclaiming, "My God! my God!" and his horse galloping along the front of the lines, conveyed the intelligence of his loss to his troops.

'The duke of Saxe Weimar, who succeeded to the command, spread a report that the king was not killed but taken prisoner; and the hope of rescuing their beloved leader roused the soldiers to deeds of almost supernatural heroism. The right wing broke and dispersed the left of the Imperialists; the left was equally irresistible; the infantry bore down the imperial infantry by the force and unity of its charge, and the confusion and loss were heightened by the explosion of some powder-waggons. At this moment, when victory had declared for the Swedes, Pappenheim reached the field, and burst on their exhausted ranks with eight fresh regiments of cavalry. The shock was no less desperate than the preceding conflict, until the intrep'd Pappenheim received a mortal wound, and was carried off the field. The troops, discouraged by this event, gave a sudden cry, "Pappenheim is killed, and the battle lost!" and, notwithstanding all the exertions of Waldstein and his officers, the confusion became irreparable. The return of the fog, and the approach of evening, having suspended the combat, Waldstein retired during the night, leaving the field to the enemy, with all his artillery. The number of killed was nearly equal on both sides, and the Swedes were not apprized of the extent of their advantages, but were deliberating on a retreat, when the ensuing morning saw them masters of the field. Their victory was dearly purchased by the loss of their beloved monarch. His body, which was discovered stripped, mangled, and covered with gore, under a heap of slain, was conveyed to Naumburgh, and afterwards to Wolgast, from whence it was transported to Stockholm.

'Thus fell Gustavus Adolphus in the thirty-eighth year of his age, one of the greatest monarchs who ever adorned a throne. As an individual, he was religious without bigotry or affectation, temperate, and a pattern of conjugal fidelity and domestic affection. Though unable to conquer at all times a constitutional warmth of temper, he possessed all the social virtues, and the conciliation of courtesy, in so high a degree, that no individual was ever admitted to his converse without being charmed, or left his presence dissatisfied. To all these amiable qualities, he united the learning of a scholar, and the accomplishments of a gentleman. As a statesman he was firm, sagacious, and provident, embracing equally the grand features and minute details of the most extensive plans. As a general, he surpassed his contemporaries in his knowledge of all the branches of the military art, in a bold, inventive, and fertile genius. His intuitive sagacity, undisturbed presence of mind, and extensive foresight, were warmed and animated by an intrepidity more than heroic. No commander was ever more ready to expose his person to dangers, or more willing to share the fatigues and hardships of his troops; he was accustomed to say, "Cities are not taken by keeping in tents; as scholars, in the absence of the master, shut their books, so my troops, without my presence, would slacken their blows." Like

many other great men he was a predestinarian, from a pious submission to the inevitable decrees of an all-wise providence: to those who urged him to spare his person, he replied, "My hour is written in heaven, and cannot be reversed on earth."

'He created a new system of tactics, and formed an army which was without a parallel for its excellent discipline, and for its singular vigour, precision, and unity in action. He conquered, not by dint of numbers, or the impulse of a fortunate rashness, but the wisdom and profoundness of his combinations, by his irresistible yet bridled spirit of enterprize, by that confidence and heroism which he infused into his troops. Since the days of Alexander, the progress of no conqueror had been equally rapid; since the time of Cæsar, no individual had united, in so consummate a degree, all the qualities of the gentleman, the statesman, and the soldier.—pp. 875—81.

The impulse which Gustavus had communicated to the Protestant body, continued to operate; and its members preserved among themselves such a degree of harmony, as enabled them at last to make head against the Catholic league. After the disastrous conflict had lasted for thirty years, and Germany was reduced to a state of desolation, the weakness of both parties suggested an accommodation, and the treaty of Westphalia began to be negotiated. This forms a great epoch in the history, not only of the house of Austria, but of Germany, and of Europe itself. In this the rights of the Protestant princes and states in the empire were defined and guaranteed; a balance between the protestant and catholic parties was established; the relative position of the different kingdoms of Europe was ascertained and fixed in this general convention, and that balance of the different powers, which for nearly two centuries was boasted of as the distinguishing policy of Europe, dated its origin from this celebrated congress. The public and more obvious circumstances of this treaty are sufficiently well detailed by Mr. Coxe; but the history of it, in fact, runs up into the most refined questions of international policy, and with these Mr. Coxe has declined, perhaps wisely, to intermeddle.

The house of Austria had for some centuries played the principal part among the princes of Europe. Their desperate struggles, however, against the protestant party in the empire, the extirpation of the protestants in their own states, and the severe despotism which they had succeeded in establishing on the ruins of the feudal institutions throughout their dominions, had, all taken together, exhausted those possessions, and left their sovereign in a state of extreme weakness. The house of Bourbon, therefore, began immediately to acquire the ascendancy. Louis the Fourteenth met with little to impede his career. He proceeded in a train of rapid acquisition, of which there had for many centuries been no ex-

ample. At last the alarm of the free countries of Holland and Great Britain was roused, and by their union with the emperor the conquests of Louis were speedily interrupted. By the celebrated campaigns of Marlborough, France was reduced to the last stage of weakness, and deemed herself happy in being allowed to conclude the peace of Utrecht. The different transactions which are included in these events are perspicuously stated by Mr. Coxe; and if there is little to praise in this part of his book, there is little to blame. He has ventured, however, to be rather more political on the peace of Utrecht than usual, and has laid himself but too open to the lash of censure. He takes that precise view of it which his hero, Sir Robert Walpole, under the influence of party feelings, and motives of ambition, took, or affected to take, during the struggles between the party who concluded this peace, and the party who arraigned it. He thus celebrates the advantages gained by the war and deplores the termination of it. "That stupendous colossus," says he, "which had overshadowed and overawed the world," (it must have been a stupendous colossus indeed, which means a large statue, to overshadow the world) "was smitten to its foundations; the loss of a single battle, or the capture of a single fortress, would have opened a passage into the defenceless provinces of France, and scarcely left the monarch, who, for half a century had given law without controul, a place of security even within his own capital. The continuance of the same vigour, skill, and unanimity, for a single campaign, would have secured to the allies all the objects of the grand alliance, and all the advantages for which they had made such numerous sacrifices and such astonishing exertions. But unfortunately their hopes were frustrated by that principle of dissolution which is inherent in all great confederacies; and it is with the deepest concern we reflect, that England was the primary cause of this change, so fatal to Europe, and so disastrous to the civilized world." This inconsiderate writer does not reflect, that the great reduction of France, on which he dwells as so irresistible a motive for pushing the war against her, was the very reason, in just policy, why it ought to be ended. Had France been completely broken down, where had been the balance to the house of Austria? Half a century had hardly elapsed, since that house was on the very point of becoming absolute in Germany; after which she would soon have been more than a match for any combination that could have been formed against her. Had France now been rendered totally helpless; and had the house of Austria been aggrandized with the dominions of Spain, the

riches of Mexico and Peru, Italy, and the Netherlands, would not that very colossus have been reared, which Mr. Coxe so much abhors? But it appears to be only a French colossus of which Mr. Coxe is afraid. The latest times apparently make the deepest impression upon him. Our ancestors, however, in the time of Elizabeth, found an Austrian colossus, with his armada, even as formidable as we have found a French colossus with his Boulogne flotilla. We will so far oblige Mr. Coxe, nevertheless, as to confess we see no evidence whatever that the party in Britain who concluded the treaty of Utrecht, so much against the will of the opposite party, were in any degree actuated by these enlarged motives, or understood them better than their antagonists. They appear to have had little other view than to get rid of a troublesome war, to have more time and advantages for supporting themselves against their enemies at home.

The latter portion of this work, which comprises the period from the peace of Utrecht to the death of Leopold the second in 1792, we regard as the most useful. This involves the greater part of the reign of Charles the sixth, the interesting reign of Maria Theresa, that of Joseph the second, and Leopold; and corresponds, in time, with the reigns of the Brunswick family in England. It is valuable, as affording a connected view of the transactions of Europe during that interesting period, rather from the want of any other work in which that connected view is presented, than from any remarkable merit in the execution of the task. It is with regard to this part of the subject that the author enjoyed certain advantages, which he himself celebrates as of great importance; access to the diplomatic correspondence of most of the British embassadors at the court of Vienna during that period. But we must own that he has a much higher opinion of this advantage, than we find ourselves disposed to entertain. Any man, well acquainted with what was already before the world in public documents, and in the evidence of the facts themselves, respecting the great transactions of Europe during the period in question, will not find his knowledge much increased by the documents of Mr. Coxe. The characters of those transactions, the characters of the parties engaged in them, the great circumstances on which the motives were founded, were understood as fully before the labours of Mr. Coxe, as they can be now. If he has told us, here and there, a few of the minor fancies or characteristics of this or that individual, it is very well as far as concerns the amusement of people who deal in gossip, because the gossip relating to kings is rather more interesting than that which only gives the private history of ordinary families; but in regard to the great maxims of

policy, and the laws of human affairs, which history affords the means of elucidating, we know not that Mr. Coxe's diplomatic discoveries afford us any benefit, or that they have shed a ray of light on one single point. They are so far, indeed, of advantage, that they serve to prove to those, who have but little meditated upon the trifling additions which diplomatic correspondence can in almost every case make to our knowledge of historical facts, that every thing really interesting in the history of Europe, from the peace of Utrecht to the beginning of the French revolution, was known without those disclosures.

It only remains for us to give some account of the style, in which the narrative and reflexions of Mr. Coxe are clothed. It is neither very good nor very bad. It is perspicuous, and, with the exception of particular passages, free from affectation. But it possesses neither elegance nor force. It can hardly be called languid; and it is equally far removed from spirited; it is tame. There is a striking character of mediocrity in this, as in the other attributes of the book. As for the political reflexions, they are on the level of a daily newspaper of the most servile kind. Thus, for example, he tells us (p. 114, v. ii.) "Since the accession of the house of Brunswick" (the observation refers to the years 1732, or 1733) "England had increased in wealth and commerce, and enjoyed a greater degree of tranquillity at home, and a longer duration of peace abroad, than during any period since the reign of queen Elizabeth. This prosperous state of affairs was derived *from the establishment of septennial parliaments*,—which enabled the crown to pursue a permanent system of policy, and from the judicious measures and pacific principles of the British administration." The style, though in its general character free from blemish, is not unfrequently diversified by glaring deformities. The first class we shall mention is the affectation of finery, of which we may take an example from the beginning of the 57th chapter, v. i. part ii. p. 920;— "As the faintest gleam of light, to those who have been long surrounded with storms and hurricanes, seems to presage a returning calm, so the death of a bigoted emperor, and the accession of a tolerant prince, gave hopes that peace would be speedily restored to Germany." Not to dwell any more upon the bombast of this passage, it is vicious in another respect; it talks of gleams of light betokening a *calm*; as if storms and hurricanes could not take place in the day and terminate in the night, as well as the contrary. The following is an instance of affectation in single words. "He disarmed the regiment of Madelon, tore their standards, decimated the soldiers, and ordered the commanders to be *decapitated*", *Anglicè* beheaded.

Ibid. p. 933. Cant and vulgar phrases, are another and an opposite class of the varieties which the style occasionally exhibits. Describing the effects of a terrible battle, Mr. Coxe says, "while those who had first effected an opening cut off the fugitives from their bridge, the others pressed on them in front, and when they were driven from the last rampart, a carnage ensued which *beggars description.*" Ibid. p. 1088. Talking of the office of stadtholder in the United Provinces, he expresses himself; "such an authority, in such a *many-headed, headless government*, and among people so jealous of their liberties, created violent opposition." p. 1003. Mr. Coxe occasionally even culls flowers of this sort from the writings of others, as appropriate ornaments to his historic page; thus, describing the situation of Charles of Austria while in Spain, contesting the succession with Philip, he says, "notwithstanding his unshaken firmness and extraordinary exertions, Charles was reduced to the most desperate situation, and to use the words of Mr. Walpole, not a *speck of blue* appeared to give any hopes," &c. v. ii. p. 5 He is not always free from obscurity. Giving an account of Von Galen, bishop of Munster, he says, "He passed his youth in arms, and till the age of fifty had rendered himself notorious for the irregularity of his conduct; but on the death of Ferdinand of Bavaria, elector of Cologne and bishop of Munster, he *surprised* the votes of the canons in a moment of jollity and intoxication, and the ensuing morning was elected Bishop by the majority of the chapter." v. i. p. 1017. What does he mean by surprising votes? "Claudia was a woman of great beauty and vivacity, &c. She sung and *performed* delightfully." Ibid. p. 1159. No previous mention is here made of music, and the word *perform* has nothing by which its meaning is fixed; the sense may indeed be conjectured, from the word sung, with which it seems to have some connexion; but this is not the style in which history is written. "A new system," he says, v. ii. p. 361, "was introduced into the administration of the finances; the number of useless collectors was diminished, and the mode of anticipating the revenue by assignments abolished: the ordinary and extraordinary taxes were rendered permanent for a term of years, many exemptions were annulled, and the *perception* rendered more simple and regular." The word "perception" here is not only obscure, but it is even nonsense. Mr. Coxe is evidently translating from a French document which he quotes in a note, and has either not known or not remembered that the French word *perception* has a meaning very different from any which the English word "perception" bears. The French word means *collection*, and it is in that sense visibly that it is here used; but no one would suspect this, who was not acquainted with the fiscal language of France.

Upon the whole, we consider the work as respectable. It exhibits a fair portion of industry and knowledge, and ranks very well with our second rate historians; but is never to be named with those of primary merit. If the author is equal even to Mr. Roscoe in political reach, about which there may be some doubt, he is vastly inferior to him in the charms of style, and in the art of painting to the imagination.

Art. III. *Memoirs of Sir Thomas More*, with a new Translation of his Utopia, his History of King Richard III. and his Latin Poems. By Arthur Cayley, the younger, Esq. 2 vols. 4to. pp. 700. Price 2l. 2s. bds. Cadell and Davies. 1808.

AN extended article in our two last numbers *, occupied, for the greater part, by Sir Thomas More, forbids us to yield to the temptation of assigning more than a very few pages to him in our notice of the present voluminous work. Yet, as readers of political biography, we might well be forgiven, in consideration of the moral dreariness of the subject in general, for lingering long in sight of a statesman who never once slighted the dictates of conscience, nor in any concern forgot his accountableness to the Governor of the universe. Somewhere in the map of the world, we remember to have observed a promontory called Cape Farewell, and to have imagined to ourselves the pensiveness with which the adventurers who named it so might be supposed to have looked on it, while departing into the barren treacherous waste of the wide sea, which they might traverse thousands of miles before their sight would again rest on a grove or a declivity green with grass. In taking leave of a political character like More, who can tell the extent of historical research, or the protracted duration of future waiting, before we come to such another!

The present author has obtained the greater pari of his materials necessarily from the same books as Mr. Macdiarmid, making besides a very ample use of More's English works, a more ample use indeed than could be allowed if they were not become very scarce. The narration is too much interrupted and diversified by letters, and by extracts from More's poetry, to assume any thing of the formal style of history; it is very correctly designated by the title of memoirs. The parts which are in Sir Thomas's own words are perhaps the most interesting, the simplicity of the antique expression seeming to give stronger effect to the animation and significance which inspirit every sentence; just as a person of ninety or a hundred years old, whose manners should be lively, and whose conversation should glow and glitter with fancy, and wit, and keen intelligence, if such aperson

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* Macdiarmid's *Lives of British Statesmen*, pp. 855 and 994.

were to be found, would at many seasons have attractions for us, with which those of the sprightliest and fairest of our young acquaintance could maintain no competition. By means of these selections from More's letters and other prose writings, and of a great number of anecdotes agreeably told, together with very characteristic and curious pieces of verse, Mr. Cayley has certainly given a striking exhibition of this memorable person. His observations are generally pertinent; and his applause of Sir Thomas, which in passing on we thought rather too unqualified in one or two instances, we found reduced nearly to the standard of justice at the conclusion, by a strong censure of the intolerant spirit which dimmed the lustre of his character in his conduct toward the protestants.

We are however by no means satisfied with the very slight manner in which the biographer has disposed of the charges of Strype and Burnet; who very possibly had too little susceptibility to the rare and admirable parts of More's character, but whose respectable authority, as historians, demanded some accurate investigation of their accusatory statements, from a biographer who had taken up his work on so wide a scale. His quotation from More's Apology, denying his having employed torture, is decisive as far as it goes*; but surely Mr. Cayley did not think it was to stand as a comprehensive denial of *all* the facts alledged by the protestant historians. Sir Thomas himself, when representing before the court appointed to examine him, the injustice of being reduced to an explicit declaration for or against the king's ecclesiastical supremacy, and when shrewdly reminded by the Secretary that he himself in his judicial office had deemed it right to reduce persons suspected of what was called heresy to as severe an alternative, instantly admitted the fact, by remarking between the two cases a difference, which he considered as justifying his conduct; and this admission, and the justification, will serve to render not improbable too many of the charges against him. We are not pretending that many readers would now feel any very deep concern in having an accurate proof made out of all the official proceedings against protestantism, of an individual, however distinguished in his time, whose influence on the state of the Christian church has ceased for centuries; but the biographer must not be permitted to take this comparative indifference, respecting the accurate proof of remote facts, as a licence for indolence, unless he will have the discretion at the same time to confine his book to a less ostentatious magnitude. When he determines to take all possible advantages of his subject, it can never be fair to avoid its difficulties. If he is content

* We have before availed ourselves of this citation, p. 997.

to collect and digest within very moderate limits such facts as confessedly need no very laborious research, it is very well; but when he comes forth with 300 quarto pages of memoirs, and appends 400 more reprinted and translated from the works of the person of whom he writes, it would be a contempt of literary justice that he should be allowed to make up his own part of the publication entirely of the facts most easily found, with very large pieces of extract, which only needed to be transcribed, and indulgently excuse himself from any disquisitions, however important to the character in question, that require historical investigation. When he chooses his work shall have the benefit, in bulk and price, of such a mass of appendix that costs him so little, we surely have a right to insist that what he really does himself shall be done in the most finished style of workmanship. Such a stately publication, concerning an individual, should not, except through a total deficiency of records, have left the most important part of his history involved in nearly all its former uncertainty. While therefore we are considerably gratified by the memoirs, as telling us a great many facts concerning a most rare character, but facts, for the most part, rather easily collected by the biographer, we must tax Mr. Cayley with some degree of indolence, whether regarded as an investigator of historic truth, or the apologist of the illustrious statesman.

If we accuse him of indolence, we do not charge him with any perversion, or with servility to any spirit of party, as a narrator and judge. He displays a respectable freedom of thought, and forms, we think, in general, just estimates of the men and things brought in his view in the course of his work. We were pleased particularly with the remarks on the character and conduct of Erasmus, at the close of the memoirs of More, whom he survived only about a year. The friendship between these illustrious rivals in literature, wit, and celebrity, appears to have been that of two men, each of whom knew that his friend, if lost, could never be replaced by his equal. Fine portraits of both, with short fac-similes of their hand-writing, are placed as frontispieces to these volumes.

The youth of Sir Thomas threw out luxuriantly the blossoms of that virtue, wit, and genius, in which he was destined to excel all his English contemporaries. From his English works Mr. Cayley has given some ingenious poetical devices, written when he was a boy, for a series of emblematical pictures, and a very long copy of excessively humorous verses, reciting the story of a sheriff's officer, who assumed the guise of a friar, in order to gain access to apprehend a man who was slyly acting the sick recluse on account

of his debts, which false friar incurred the most ludicrously lamentable disasters in attempting to execute his purpose.

We have before given a slight sketch of the successive events of the life of our admirable wit and statesman, and shall therefore do little more here than extract a few anecdotes and one of his letters.

'His second wife appears from the following anecdote to have been less a philosopher than himself on the occasion of his quitting his high office.—During his chancellorship, one of More's attendants had been in the habit, after the church service was over, of going to his lady's pew to inform her when the chancellor was gone. The first holiday after the resignation of his office, Sir Thomas came to the pew himself, and making a low bow, said, *Madam, my lord is gone*. His lady at first imagined this to be one of his jests, and took little notice of it; but when he informed her seriously that he had resigned the seal, she was in a passion. The facetious knight called his daughters, and asked if they could espy no fault in their mother's appearance. Being answered in the negative, he said, Do ye not perceive that her nose standeth awry?

'The good lady is reported to have exclaimed, with her usual worldly feeling on this occasion, Tilly vally, what will you do, Mr. More? will you sit and make goslings in the ashes? it is better to rule than be ruled.' Vol. I. p. 122.

'While he was sitting one day in his hall, a beggar came to complain to him that Lady More detained a little dog that belonged to him. The chancellor sent for his lady and ordered her to bring the dog with her. He took it into his hands, and placing Lady More at the upper end of the hall, desired the beggar to stand at the lower end. I sit here, he said, to do every one justice; and he desired each of them to call the dog. The little favourite immediately forsook his new mistress and ran to the beggar; upon which Lady More was compelled to indulge her partiality by purchasing the animal.' Vol. I. p. 114.

'During his chancellorship, he had made a decree against Parnell at the suit of Vaughan, and was now in his adversity accused of having received a gilt cup, as a bribe, of Vaughan's wife. Being summoned before the council, More gravely confessed that 'forasmuch as that cup was, long after the aforesaid decree, brought him for a new-year's gift, he, upon the importunate pressing upon him thereof, of courtesy refused not to take it.' Here Lord Wiltshire, Ann Boleyn's father, exclaimed in triumph, 'Lo, did I not tell ye, my Lords, that ye should find this matter true!' More desired their lordships 'as they had courteously heard him tell one part of his tale, that they would vouchsafe of their honours indifferently to hear the other.' He then declared, that although he had indeed with much difficulty received the cup, yet immediately thereupon he caused his butler to fill it with wine, and he drank to the lady. When she had pledged him, he gave her the cup again, that she might give it to her husband as a new-year's gift from him; and at his urgent request, though much against her will, she at last received it. Vaughan's wife, and other witnesses present, confirmed his statement.' Vol. I. p. 252.

'When one of the family of Manners said to More, 'honores mutant *Mores*,' the knight readily retorted on him, that it was true in English, for then it applied to *Manners*.

'When a debtor to the knight, on being asked to discharge his claim, expatiated on the uncertainty of this life, and the inutility of money in the grave, concluding pompously *memento morieris*, More answered him, *memento Mori æris*.

'When one of his friends brought More an ill-written work, to receive his opinion of it previously to its publication, the knight told him gravely 'it would be better in verse.' The man took home his book, versified it, and brought it again to More. 'Yea, marry,' said the knight, 'now it is somewhat, for now it is rhyme; before, it was neither rhyme nor reason.' Vol. I. p. 247.

'After his condemnation, a *light headed courtier*, as More's great-grandson calls him, having come to the knight, not to talk of *serious matters*, but to urge him to *change his mind*, Sir Thomas, wearied by his impertinence and importunity, at last replied, *I have changed it*. The report of this soon reached the king, and More was commanded to explain himself. The knight now rebuked the courtier for troubling his majesty with what he spoke in jest; his meaning he said was, that whereas he proposed to have been shaved, that he might appear as usual at his execution, he had now *changed his mind*, and his beard should share the fate of his head.' Vol. I. p. 229.

After reading these, and a great many more such instances of humour and gaiety, after being told that his jocularity accompanied him in the gravest official situations and engagements, and his wit in the most awful ones, as it vividly darted out its beams at the sight of the executioner and the axe; in short, that he uttered pleasantries almost as naturally and involuntarily as he breathed,—a person will be entirely unable to comprehend, unless he reads the whole account of the character, how this very same man should, with all the same natural grace and ease, utter and write expressions which no one can read without tears; how the man, who but two minutes since vanquished the gravity of the austerest auditor with his arch terms and gay images, can now without an effort, and with the most captivating and irresistible expression of simplicity and sincerity, be making the most devout and affecting references to death and the Sovereign Judge. No character so exquisitely compounded of different elements, has been heard of since his time. It is a humble comparison, else we should say that the character resembled those textures in which several colours are so interwoven, that the slightest movements in the light give them a quick alternation of predominance and brilliance, while neither hurts, but each seems to set off more richly, the lustre of the other.

In the short intervals of his trial, he recounted the proceedings, in letters to his eldest daughter; one of which we

will partly transcribe, as a specimen both of his language and his character. The Secretary Cromwell had been urging him to re-consider the subject of the king's supremacy, and to make such a declaration as would satisfy the king and preserve the prisoner's life.

'Whereunto I shortly, after the inward affection of my mind, answered, for a very truth, that I would never meddle with the world again, to have the world given me. And to the remnant of the matter, I answered in effect as before; shewing that I had fully determined with myself, neither to study nor meddle with any matter of this world; but that my whole study should be, upon the passion of Christ, and mine own passage out of this world.

'Upon this I was commanded to go forth for a while, and afterwards called in again. At which time Mr. Secretary said unto me, that though I were a prisoner, condemned to perpetual prison, yet I was not thereby discharged of mine obedience and allegiance unto the king's highness. And thereupon demanded me, whether that I thought, that the king's grace might not exact of me such things as are contained in the statutes, and upon like pains as he might upon other men? Whereto I answered, that I could not say the contrary. Whereunto he said, that likewise as the king's highness would be gracious to them whom he found conformable, so his grace would follow the course of his laws toward such as he shall find obstinate. And his mistership said farther, that my demeanour in that matter was a thing which of likelihood made others so stiff therein as they be

'Whereto I answered, that I gave no man occasion to hold any point, one or other; nor never gave any man advice or counsel therein, one way or other; and for conclusion, I could no farther go, whatsoever pain should come thereof. I am, quoth I, the king's true, faithful subject, and daily bedesman; and pray for his highness, and all his, and all the realm. I do nobody harm, I say none harm, I think none harm, but wish every body good. And if this be not enough to keep a man alive, in good faith I long not to live. And I am dying already, and have, since I came here, been divers times in the case that I thought to die within one hour. And, I thank our Lord! I was never sorry for it, but rather sorry when I saw the pang past. And therefore, my poor body is at the king's pleasure; would God my death might do him good!

'After this Mr. Secretary said, 'Well, you find no fault in that statute, find you any in any of the other statutes after?' Whereto I answered, Sir, whatsoever thing should seem to me other than good in any of the other statutes, or in that statute either, I would not declare what fault I found, nor speak thereof: thereunto finally his mistership said full gently, that of any thing which I had spoken there should none advantage be taken.

'Whereupon I was delivered again to Mr. Lieutenant, who was then called in; and so was I, by Mr. Lieutenant, brought again into my chamber. And here am I yet, in such case as I was, neither better nor worse. That which shall follow lieth in the hand of God, whom I beseech, to put in the king's grace's mind that thing which may be to his high pleasure; and in mine, to mind only the weal of my soul, with little regard of my body; and you, with all your's, and my wife, an

all my children, and all our other friends, both bodily and ghostly heartily well to fare. And I pray you and them all, pray for me, and take no thought whatsoever shall happen me. For I verily trust in the goodness of God, seem it never so evil in this world, it shall indeed in another world be for the best. Your loving father.' Vol. I. p. 202.

His replies and defence, delivered in a gentle and argumentative manner, were eloquent, saintly, and heroic. After receiving the fatal sentence, he made the following address to his judges.

'More have I not to say, my lords, but that, like as the blessed apostle St. Paul, as we read in the Acts of the Apostles, was present and consented to the death of St. Stephen, and kept their clothes who stoned him to death, and yet be they now both twain holy saints in heaven, and shall continue there friends together for ever,—so I verily trust, and shall therefore right heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may yet hereafter in heaven all meet together, to everlasting salvation.' p. 227.

It appears that the cheerful fortitude with which he encountered death was not so spontaneous, as not to have cost him many painful efforts to obtain its predominance.

'When he resigned his office, More withdrew his attention entirely from public affairs, and devoted himself to prayer and to his writings. He lessened his establishment, sold a part of his effects, and sent his children to their own houses. He is said to have passed many sleepless nights in the anticipation of his fate, and to have prayed with fervour for courage under it,—for his flesh, he said, *could not endure a fillip*. He once went so far as to hire a pursuivant to come on a sudden at dinner-time to his house, and, knocking hastily at the door, to summon him before the council the next day. This was to prepare his family for what they had to expect.

"He would talk," says Mr. Roper, "unto his wife and children of the joys of heaven and pains of hell, of the lives of holy martyrs, of their grievous martyrdoms, of their marvellous patience, and of their passions and deaths; which they suffered rather than they would offend God. And what a happy and blessed thing it was, for the love of God to suffer the loss of goods, imprisonment, loss of land and life also.—Wherewith, and the like virtuous talk he had so long before his trouble encouraged them, that when he afterwards fell into trouble indeed, his trouble was to them a great deal the less." p. 142.

'In the course of his imprisonment, More seems never for a moment to have lost sight of the end which it was probable he should come to. He owns that he was of an irritable habit by nature, and weak against bodily sufferings. Yet the whole force of his mind appears to have been exerted at this time, in preparation to meet his fate with constancy and composure. We shall find that the effects of his endeavours, even to human eyes, were wonderful; that no man ever overcame worldly suffering in the end more completely, or met so severe a fate with less dread of the stroke.' p. 196.

The account of the manner in which he met that stroke, is certainly one of the most singular narratives in the history of mankind.

'At the appointed time he was conducted from his prison by the lieutenant of the Tower to the place of execution; "his beard being long," says his great-grand-son, "his face pale and lean, carrying in his hands a red cross, casting his eyes often towards heaven." Yet his facetiousness remained to the last, of which three instances are related to have passed, even on the scaffold. On ascending this structure, he found it so weak that it was ready to fall; upon which he said to the lieutenant, "I pray see me up safe, and for my coming down let me shift for myself." As Henry had so prudently imposed silence on him at this time, More only desired of his spectators that they would pray for him, and bear witness that he there suffered death in and for the faith of the catholic church. This said, he knelt, and repeated a psalm with great devotion. He then rose cheerfully, and the executioner asking his forgiveness, More kissed him and said, "Thou wilt do me this day a greater benefit, than ever any mortal man can be able to give me. Pluck up thy spirit, man, and be not afraid to do thy office. My neck is very short; take heed therefore that thou strike not awry for saving thy honesty." When he laid his head on the block, he desired the executioner to wait till he had removed his beard, "for that had never committed treason." "So with great alacrity and spiritual joy," adds his great-grandson, "he received the fatal blow of the axe." p. 234.

Some grave and pious persons have been inclined to censure this gaiety, as incongruous with the feelings appropriate to the solemn situation. We would observe, that though we were to admit, as a general rule, that expressions of wit and pleasantry are unbecoming the last hour, yet Sir T. More may be justly considered as the exception. The constitution of his mind was so singular and so happy, that throughout his life his humour and wit were evidently, as a matter of fact, compatible, in almost all cases, with a general direction of his mind to serious and momentous subjects. His gaiety did not imply a dereliction, even for the moment, of the habitude of mind proper to a wise and conscientious man. It was an unquestionable matter of fact, that he could emit pleasantries and be seriously weighing in his mind an important point of equity or law, and could pass directly from the play of wit to the acts and the genuine spirit of devotion. And if he could at all other times maintain a vigorous exercise of serious thought and devout sentiment, unhurt by the gleaming of these lambent fires, there was no good reason why they might not gleam on the scaffold also. He had thousands of times before approached the Almighty, without finding, as he retired, that one of the faculties of his mind, one of the attributes of extraordinary and universal talent imparted to him by that Being, was become extinct in consequence of pious

emotions: and his last addresses to that Being could not be of a specifically different nature from the former; they could only be one degree more solemn. He had before almost habitually thought of death, and most impressively realized it; and still he had wit, and its soft lustre was to his friends but the more delightful for gilding so grave a contemplation: well, he could only realize the awful event one degree more impressively, when he saw the apparatus, and was warned that this was the hour As protestants, we undoubtedly feel some defect of complacency, in viewing such an admirable display of heroic self-possession mingled with so much error; but we are convinced that he was devoutly obedient to what he believed the will of God, that the contemplation of the death of Christ was the cause of his intrepidity, and that the errors of his faith were not incompatible with his interest in that sacrifice.

There is so little danger of any excessive indulgence of sallies of wit in the hour of death, that there is no need to discuss the question how far, as a rule applicable to good men in general, such vivacity, as that of More, would in that season comport with the Christian character; but we are of opinion that it would fully comport, in any case substantially resembling his; in any case where the innocent and refined play of wit had been through life one of the most natural and unaffected operations of the mind, where it had never been felt to prevent or injure serious thinking and pious feeling, and where it mingled with the clear indications of a real Christian magnanimity in death.

The translation of the Utopia is perspicuous and neat. Every reader will regret that the History of Richard III was left unfinished.—The Latin Poetry is well known to abound with elegance and spirit, though we shall not be induced to lay aside Virgil or Horace long enough to read probably one fourth part of it.

We should not end without noticing Mr. Cayley's strange fancy for the old termination *eth*; as 'in which it seemeth that he thought it advisable,' &c. 'he wrote an account which here followeth'; 'there needeth no other reflexion than Burnet hath made, &c.

Art. IV. *Communications to the Board of Agriculture*, on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. VI. Part I. pp. 267. Price 15s. bds. Nicol. 1808.

IN reviewing the preceding volume of these Communications, we had occasion to commend the selection of papers

for publication, contrasted with the indiscriminate admission of trifling and uninteresting articles in former volumes. It is, therefore, with regret that we have perceived, in the half volume at present before us, no less than six and twenty articles that appear to be dated between the years 1791 and 1798; and to have been dragged from their dusty recesses to little other purpose, in general, than that of making out a quarto volume. Some of them, it is true, have not lost their interest by the lapse of more than ten years; but the delay in admitting these is nearly as reprehensible as the facility in admitting others. A very disgraceful carelessness or defect of judgement is in each case equally manifest.

The first paper, *On Planting and Waste Lands*, by the Bishop of Landaff, has considerable merit; and may be recommended to the attention of land proprietors, especially of those who have waste lands adapted to the growth of timber. II. *On waste land.* III. *On marl, chalk, and clay*, by the Rev. James Willis, of Sopley, Hants. These papers, and No. XXVII. *On fences*, by the same author, give the details of inclosures of waste land made in 1804, in the parish of Christchurch, with various success, according to the spirit, the zeal, and the judgement of the improvers. Mr. W. introduces some sensible observations on the great impropriety of attempting to reclaim too much waste land at once, without paying proper attention to the culture or quality of the soil, and without a sufficiency of manure. 'Half the heath-farmers,' (he says) 'after one poor crop of turnips, impatiently and prematurely sow to (with) corn these weak lands. The grain perishes for want of nutrition; the farmers are hurt and disappointed; and the lands are consigned again, with much disgust, to their original state of nature. A little foresight and consideration would remedy (prevent) this vexation: aspire to turnips and grasses only, until the surface is enriched, and the staple consolidated.' This advice is sound: waste lands mostly lie at a distance from manure; let the first object therefore be grass, or fodder of any kind, for stock; if fodder be got, stock can be kept; if stock can be kept, manure will be made; and if manure be made, white crops may be obtained. The price paid for paring and burning, as stated in one of these experiments, amounted to the enormous sum of 52s. 6d. per acre, which is one half more than the ordinary expence, and seems irreconcileable with the account of the total expence of Mr. Sleat's improvement, as stated in No. XXVII. In most other respects Mr. Willis's communications appear as accurate as they are interesting.

IV. *On irrigation*, (with a plate). By Edward Wilkinson, Esq. of Potterton Lodge, Yorkshire. V. *On soiling cattle*, by J. C. Curwen, Esq. M. P. These two papers are marked "claim for premium;" it is not stated whether the premiums were allowed: the facts, however, detailed in them, warrant the conclusion that they were. VI. *On stall-feeding cows in summer*, by John Collett, Esq. of Ullevold, Norway. This mode was adopted principally for the purpose of obtaining manure for the improvement of an uncultivated estate, of which the author took possession in 1793. The experience of ten years has confirmed Mr. C.'s approbation of this practice. VII. *On fine-woolled sheep*, by Edward Sheppard, Esq. This gentleman appears to be one of those liberal-minded clothiers mentioned by Dr. Parry, (see Ecl. Rev. vol. iv. p. 982.) who have determined to keep flocks of Spanish or fine-woolled sheep of their own. A gold medal was voted to him for this communication, from which however little information is to be gleaned in addition to that which is furnished in Dr. Parry's Essay. VIII. *On the mode of cultivating flax and hemp in Russia, Prussia, and Poland.* By James Durno, Esq. British Consul at Memel. IX. *On the culture of flax.* By the late Robert Somerville, Esq. of Haddington. It is twelve or fourteen years since, to our knowledge, Mr. Durno, then British Consul at Memel, bestowed his attention upon this subject; and the memoir of the *late* Mr. Somerville appears to have outlived its author. Neither of these papers deserved the long oblivion in which, though they have no date, we apprehend they have been doomed to remain.

X. *Memoir on the Irish* Fiorin *grass.* By W. Richardson, D. D. This grass, the *agrostis stolonifera* of botanists, is well known and much valued in Ireland, where it appears to be indigenous; according to Dr. Richardson's report, it possesses many very prominent claims to attention, as a prolific and hardy esculent. The author thinks it probable, that it is the same grass with that which has been so much admired in the celebrated Orcheston meadow near Salisbury, which so many botanists went to examine, without agreeing among themselves on its name or species. Two coloured plates accompany this memoir, which is addressed to Mr. Davy.

XI. *Expence and produce of four acres.* By A. H. Chambers, Esq. Four acres at Enfield-chace, cultivated in a most expensive manner, yielded a profit of 11*l.* 15*s.* 2*d.* or about 24*s.* 6*d.* per acre per annum; the paper contains no information of the smallest value to practical farmers, and was quite unworthy of publication. XII. *Communications on various crops.* Under this head are seven papers, dated from 1791 to 1799; which never had many pretensions to the public no-

tice, and certainly have no new ones. XIII. This number includes three several papers on embankments, which should have been published long ago, if published at all. The first is, *On the embankments of Strasburgh*, by P. Howard, Esq. dated 1795; he is also the author of a paper, No. XXI. *On Agriculture in Flanders*, dated the year before. 2. *On embankments*, by W. A. Madocks, Esq. of Caernarvonshire; which details the embankment of 1080 acres of marsh-land, for which Mr. M. put in a claim for premium. This paper ought to have been classed with Nos. XXVIII. and XXIX. stating the respective improvements by embankment, of 175 acres by Lord Boringdon, (with two plates) and of 180 acres by Admiral Bentinck (with one plate). 3. *On small Canals*, By Mr. Robert Fulton, of Stockport. Mr. F.'s plan in this paper, which is also dated 1795, is to have small boats of four tons burthen each, which may be linked together to any number, in the same manner as trucks are linked on the iron railways; and canals without locks adapted for such small vessels only; the place of locks to be supplied by wheels fixed to the bottoms of the boats, by which they are to be conveyed from one bason to another, where the acclivities of the land require it. The plan is liable to many objections; which ingenuity, however, might be worthily employed in endeavouring to obviate. Reference is made to a plan and apparatus, engravings of which should have accompanied the article.

XIV. *Destruction of insects.* Three papers of old dates. XV. *On Planting, &c.* Four papers, as before, which ought to have remained in the obscurity whence they have, most unaccountably, been drawn; particularly the last, a long, irrelevant, desultory, and scarcely English letter, from one Christopher Wilson, of Red Lion-street, *on combining timbers for ship-building.* XVI. *A Table of the Cycle of the Moon.* By Mr. Pat. Robertson, *writer* of Glasgow; a paper which should have been transferred to Moore's Almanack. The following one, *On Roads*, by the Rev. Charles Whetley, Aston Ingham, near Gloucester, 1798, is local and temporary. XVIII. *Account of Holy Island.* By the Rev. L. Wilson, 1798. This paper contains some statistical, but little general, or agricultural information, respecting that sequestered spot. The following papers are also superannuated. XIX. *On Improvement of Waste-land.* By John Prideaux, Esq. of North Tawton, 1797. XX. *Considerations concerning the Poor of the City of Edinburgh.* By the late Lord Swinton. XXII. Communications by Sir John Call, Bart. i. *On the Agriculture of India.* 1797: ii. *Account of improving 34 acres of waste*, 1798. iii. and iv. *Population in Cornwall, &c.* 1795, 98.

XXIII. *Contents of England, Wales, and Scotland, in acres.* XXIV. *Account of Swedish Turnips in Cheshire*, in 1806. By Lord Sheffield. XXV. *Additional Communication from Mr. Cramp, regarding the produce of his Cow.* XXVI. *Mode of gaining a Settlement in Cheshire.* By G. Wilbraham, Esq. It is some time since we have seen any volume of any kind so encumbered and disgraced with "make weights."

XXX. *On the culture of Potatoes. By Baron Hepburn.* The beneficent purposes of Providence are scarcely in any instance better exemplified, than in the amazing reproductive power possessed by the potatoe; its root, its shoots, its seeds, and even its haulm, generate in every mode of vegetable propagation.

'When the stem, (says the author) grows luxuriantly, and is full of sap, and consequently easily lacerated by the wind, I have observed, that from these lacerated branches, which still remained attached to the stem by a slight hold, they continued to grow, and at every joint put out small excrescences, shaped somewhat like a potatoe, of a dark olive or bottle-green colour. These excrescences I gathered at reaping, and planted them the next year, and universally the crop was abundant; and like a renovated seed, it continued for fully three years to resist the curl.'

This author thinks, and appears to have experienced, that the curl will not attack potatoes raised from seed, (we mean the seed from the apples, for an improper mode has been introduced of calling the roots or sets planted for reproduction, the seed) at least for several years. The following is the mode pursued and the result produced by Baron Hepburn, in propagating potatoes from the apples.

'As the seed in the apple is very minute, I rubbed the apple mixed with dry sand, perhaps a dozen of times, between my hands, merely for the purpose of separating them (it); and this mixture I sowed on a border in my garden; and where the plants rose too thick, I transplanted them. The return was many potatoes about the size of pigeon's eggs, particularly from the transplanted ones, and a still greater number of various lesser sizes. I selected the largest, and planted them the next season in my garden, and my return was very abundant of tolerably sized potatoes. The year following, viz. the third season, I cut the larger into two, for I am partial to large sets, as the best matrix for the nascent plant; the smaller I planted whole, and I planted them in the field, and gave them the same culture with my crop. The return from this planting was most abundant, nearly double the weight, ground for ground, than (of) my crop planted in the ordinary way. In the fourth year I had abundance of seed (sets) for my whole crop of several acres, and the return was so astonishingly abundant beyond all my neighbours, that I had a very great demand for seed.'

Referring the reader to the paper itself for further information, we gladly proceed to notice the two last communications. XXXI. *Economical dwellings for small proprietors*

of land. By Arthur Young, Esq. Secretary to the Board of Agriculture. Accompanied by two Engravings. The *economical* dwelling here recommended to *small* proprietors of land, contains a drawing-room, study, dressing-rooms, butler's-pantry, servant's hall, &c.; it could not be erected under an expence of several thousand pounds, and with the offices would occupy an area of 155 feet by 120. XXXII. *Answers to queries respecting Gypsum*, by Mr. Smith, of Tristall, Kent; comprehend little more than what is to be found in the pamphlets distributed to all purchasers of gypsum.

We do not know that any thing would have persuaded us to take so much trouble in exposing the nature of *this* volume, except the hope that we should never have to reprobate such another.

Art V. *The Means of finding the Longitude at Sea*, gradually developed, discovered, and demonstrated, in four Astronomical, Geographical Nautical, Historical, Mathematical, and Mechanical Disertations. By Major-General Grant, Viscount de Vaux, &c. &c. 4to. pp. 194. four plates. Price 1*l.* 5*s.* bds. Wyatt, 1808.

GENERAL Grant presents himself before the public with strong claims to candour and forbearance, and sometimes to commendation, if not to patronage. He is a Frenchman, descended from a respectable British family, who now writes in the English language with which he is not well acquainted; though a military officer, he has for years devoted his time and talents to *nautical* improvements; and, though once high in rank under the old French Government, being then *Maréchal des Camps et Armées de sa Majesté très Chrétienne*, he is now a *foreigner in the land of his fathers*, and in adversity.

Of the four dissertations contained in the volume before us, we wish, for the sake of the author, the first two had been omitted. One of them relates to astronomy; but it contains nothing new, except an erroneous explication of the precession of the equinoxes, and a singular fancy about teaching astronomy at a sloping pleasure ground in the Isle of Wight, near the bay of St. Helens, in a large pavilion, with soldiers marching to appropriate music, (the harmony of the spheres, of course) and carrying transparencies. The second relates to Geography, and proposes 'to bring the *quarters* of the world into their due proportion', and to construct maps upon principles different from what have been commonly used, making them cylindrical, quadrangular, on a tuscan column, &c. The third dissertation comprises a concise history of navigation, divided into eight periods (which our author unfortunately calls *epochs*), and terminating with the seventeenth century. There are a few inaccuracies in this part: but, on

the whole, it may be read with interest and advantange by those who have not opportunities of consulting larger and more elaborate histories.

The fourth and principal dissertation, both in magnitude and value, is on the 'mathematical, mechanical, and astronomical means for finding the Longitude at sea', and fills 67 pages. It is divided into an introduction and four chapters. The introduction explains briefly the various means used for finding the longitude at sea, from the time of Vitruvius to the present; and describes with perspicuity, though with brevity, twenty of the most approved methods ever proposed for ascertaining the velocity of a sailing ship, and thence obtaining what mariners call *the dead reckoning*. The most palpable, (and many of them, in truth, very weighty) objections against these different methods are then stated; after which the General proceeds to describe his own method. He has invented an instrument, by which he proposes to supersede the use of a *log*, or of any other instrument yet devised for measuring a ship's velocity; and on this instrument depends his method of determining the longitude, as by this he proposes to obtain a correct estimate of the dead reckoning. General Grant farther suggests an ingenious plan for preventing a ship being carried away by currents, or driving on a lee-shore, by opposing a resistance effected through the medium of buoys and elastic cables: but the longitude scheme is the most important, and to that we shall therefore confine our attention.

Our author's instrument, by which this grand business is to be accomplished, he calls a *Hydroscope*. Though not very complex, it cannot easily be described without a plate: the following account, however, may perhaps give the reader a tolerably correct idea of its general structure. The hydroscope consists of one or more globes of about 6 inches diameter, of greater specific gravity than the water, and fastened to the end of a cord, or rather to a round, smooth, and very flexible brass chain: the ball or balls to be plunged into the sea either at the centre of gravity of the ship, or at its stern, the chain to which they are appended being fastened at the other extremity to a spring steelyard posited horizontally within the ship. The communication between the ball and the steelyard is preserved invariably, by means of a brass cylinder, exceeding the ball in diameter about an inch; so that one or more balls may be readily passed through it either upwards or downwards: this hollow cylinder is so fixed that the lower end shall be level with the keel, and the upper end enter the cabin at a place above the level of the sea, so as to be free from all danger of giving admission to

the water. The chain from the globe is to be directed through the cylinder by running over the grooves of two pulleys one at each end of the tube; that at the upper end is graduated with equal divisions so as to indicate by means of a little *hand* the velocity of the vessel, as it is measured by the distance to which the resisting force draws out the spring steelyard. To save the trouble of *constantly* keeping an account, General Grant proposes that a reservoir containing sand, or powder of calcined tin, after the manner of an hour glass, shall be so posited that a rectangular aperture in its bottom will be opened more or less by a slider acted upon by the spring steelyard; and thus allow the quantity of sand falling to furnish an adequate measure of the rate of motion and distance sailed. We cannot enter into the minutiæ of this part of the apparatus; what we have said will suffice to convey a general notion. Let us now permit the inventor to state in his own language the advantages of his hydroscope.

'1st, Instead of half a minute, this instrument has a continued operation.

2nd, Instead of a *floating* body, which can never answer on such an element as the sea, a *diving* one is issued, which will act with exactness in the proper medium of the ship. This body is one or several globes, the use of which is founded on the *Principia* of Newton, and *its effects ascertained by experiments*. It is not left at an uncertain place, or at so great a distance from the ship as the log, but is adapted to the ship herself, and follows immediately all her motions, acting accordingly.

3d, This diving body, or globe, cannot be affected by winds, waves, or currents: on the contrary, it will show continually all the effects, not only of the resistance of the water against that velocity of the ship, but likewise all the first and second causes of the velocity; for that velocity is occasioned, increased, or diminished by the winds, the currents, &c. and the different parts of the instrument will serve for estimating the direction and the strength of the currents, winds, &c.

4th, This instrument will show *continually on a dial-plate* the effect of the ship's way upon the globe; for the impression received by the globe on the outside, and in the true medium of the ship, will be faithfully communicated to the machine in the inside; by a chain, a cord, or a wire, independently of the friction, which is accounted for by experiment also.

5th, This instrument will not only show, on a dial-plate, all the different degrees of the ship's velocity at every second of time, but will also *keep an account* of the space run over in every direction, either by means of the falling of sand, or of regular clock-work, as my experiments demonstrate.

6th, By the means of the cylinder, I substitute to the globe, when I please, any other more active body or bodies, opening into a larger diameter, &c; but it will be found, that one or several globes, heavier or lighter, placed farther or nearer, will always act with a sufficient power, &c. &c. &c.' pp. 60, 61.

Such, in the estimation of the inventor, are the advantages of his apparatus, and these, to a certain extent, it must be al-

lowed to possess: but the contrivance, though ingenious, is still far from perfect; and we trust the following observations, should they fall under the author's notice, may be of some service to him. First, it seems to be assumed in the construction of this instrument, as described in the volume before us, that the resistances of fluids to bodies moving in them are simply as the velocities; whereas, they are *nearly* as the *squares* of the velocities. 2dly, Since fine sand in a reservoir is so circumstanced, that the upper particles act on the lower with something like a *hydrostatic* pressure, the quantity discharged through equal orifices will depend (though probably not in any constant ratio) on the portion of matter ponderating *above* such orifices: hence, although sand may serve pretty well to measure equal portions of time by the discharge of equal quantities in similar circumstances, yet we cannot safely rely upon it when employed to measure *unequal* portions, rates, distances, &c. in the way General Grant proposes. 3dly. Supposing these objections removed, how will the General make his *standard* experiment? If it be made by comparison with the log, many of the errors attending the use of the log must necessarily accompany the result of the experiment, and be proportionally incorporated with every other velocity. If it be made by means of a vessel in a river, where the velocity may be ascertained by measurement on its bank, still there will be a source of error; because the specific gravities of river and sea water are different, and every one knows that the resistances will vary with the densities of the fluids. Lastly, if the waters in different seas have different densities, as is uniformly asserted with respect to the Atlantic and Mediterranean, that scale which indicates correct measures in one sea will be necessarily fallacious in the other. On these accounts the General's apparatus requires farther modification, and his ingenious plan a little more reflexion before it be brought to maturity. But we derive some hope from his fertility of invention; and sincerely wish, as well for his own sake as the public's, that his labours may be followed by complete success.

We must briefly notice our author's charge of plagiarism against a Mr. J. W. Boswell, whom he accuses of stealing part of his invention, and publishing it in No. 61 of the 'Repertory of Arts and Manufactures'. Mr. Boswell has in the most pointed and unequivocal manner denied the charge in No. 76 of that useful work, proving that his contrivance was made known to the public some months before he had heard of General Grant's apparatus, and nearly a year before the publication of the present volume. As persons who stand in a situation that enables us to judge impartially on this point,

we may say, that the charge of plagiarism is too hastily brought; and farther, that there is no similarity in the two methods, except that in both of them spring steelyards are used as measures of resistance; but they were employed for that purpose nearly a century ago, and therefore need furnish no ground of quarrel, between two gentlemen who have laboured so successfully in the improvement of nautical machinery as Mr. Boswell and General Grant.

Art. VI. *An Attempt to prove the Truth of Christianity, from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion;* in a Series of Discourses preached before the University of Oxford, in the Year 1808, at the Lecture founded by the late Rev. John Bampton. By John Penrose, M. A. of Christchurch College. 8vo. pp. 375. Price 9s. bds. Oxford, Cooke; Murray. 1808.

THE versatility of error demands a corresponding variety in the defence and illustration of truth. If the one adapts its appearances to the changing condition of the moral world, and insinuates its influence by every method which can elude detection or captivate assent, the other is no less capable of diversifying its aspects, and accommodating itself, without the degradation of its dignity, to all the modes of conveying instruction. The attacks, indeed, of infidelity have had the effect of calling forth the defenders of truth; and the malignity of enemies has served only to consolidate the union of friends around the standard of their common faith. The little contrarieties objected against the evidence of Christianity, have been submitted to the most rigid investigation; and its collateral proofs have been greatly augmented by the discovery of those minute coincidences, which could have arisen only from the consistency of absolute fact.

The volume before us, modestly intitled "an attempt," is designed to elucidate one of those indirect arguments, which, assuming the truth of certain undisputed facts in the gospel history, endeavours to trace, in the religion founded upon them, that permanent adaptation to the interests of mankind, which is as opposite, as it is superior, to all the dictates of human policy; and which is therefore to be attributed to the wisdom of God. Omitting all inquiries into the nature and evidence of miracles, Mr. Penrose ascribes the continued existence of Christianity to the sublime purity of its doctrines and laws. This characteristic sanctity he considers as having an uniform and invariable tendency to promote the welfare of men; as undebased by any accommodation to those immediate interests and passions which the designs of imposture might consult; and as hereby ensuring that ultimate success, which it

is beyond the comprehension of enthusiasm to regard. But in the known character of the first teachers of Christianity, supposing it a human contrivance, there was nothing to warrant the expectation of such enlarged and enlightened policy. Whence had they so prospective a theory of improvement, as should, though a "stumbling-block" to some, and "foolishness" to others, possess a lasting fitness to the nature and condition of man, and transcend by its moral efficacy all other systems which the history of the world has exhibited? "Whence had these men this wisdom?" the divine origin of Christianity affords the only answer to these inquiries, and to the same conclusion we are brought, by every species of proof which is submitted to our investigation.

Such is the leading argument involved in all the reasonings and facts which are adduced in the discourses of Mr. P.; and it obviously resembles that, which, (by a different train of illustrations, but proceeding upon the same principle,) has been so eloquently unfolded in the Bampton lectures for 1784. It is not yet forgotten, what impression the public mind received from those elegant discourses. The institution of periodical lectures had often appeared of questionable utility, when on former occasions they had been devoted to topics of little importance: to minute points of criticism, or impalpable abstractions of metaphysics. It was reserved for Professor White to adopt that popular mode of reasoning, which, by the statement and comparison of historical facts, should render a set of argumentative discourses instructive and interesting to the public. Mr. P. acknowledges himself to be a "labourer in the same department with Professor White, and is willing to think, that to those lectures his own may be considered as supplemental."—(*Ded.* p. iv.) While the pretension of novelty, with regard to the general basis of reasoning, is thus disclaimed, we nevertheless consider these sermons as having amply and elegantly illustrated the subjects of comparison and contrast presented to our view, and as justly intitled to our commendation. The style of thought and expression is elevated; in some instances it would have possessed greater dignity and effect, if it had been more simple and compressed. On this account the discourses appear to have too much of that academical complexion, which it is perhaps difficult to rub off when preaching "before an University," but which gives them an air of pedantry, compensated only by the energy of the reasonings and the clearness of the language. We are most disposed to regret the absence of those attractions which are necessary to render them interesting to ge-

neral readers. As a series of dissertations, they are perhaps gratifying enough to the man of mere intellect, the being of cool speculation, who can pursue a long train of proofs and reasonings, and accurately estimate their bearings and results: yet even such a reader would not have condemned Mr. P. if he had now and then illumined his arguments with the rays of fancy, or had discovered so much of the inspiration of his subject, as to have impressed the heart while he convinced the judgement.

Having thus stated our opinion of the general merits and defects of the volume, we think that a more concise and accurate analysis of the argument and its historical illustrations cannot be presented, than what is contained in the last discourse: it is also a happy specimen of perspicuous arrangement and neat specification; and we shall therefore make no apology for the length of our quotation.

'In whatever respects the preceding discourses may have been chargeable with defect or error, I am willing to hope that the exposition of the general argument may have been deemed sufficiently accurate and perspicuous. By that argument the truth of Christianity has been inferred from the distinction between crafty and wise policy, between particular and general expediency. It is the part of wisdom and integrity to be guided by extensive prospects. Craft and selfishness are directed by partial views.

'It accordingly was shewn, that the genuine religion of Christ is of an enlarged and liberal character, wisely suited, not to the narrow interests of ambitious individuals, but to the nature and condition of mankind. It was asserted, and I trust, proved, that the means which were originally employed for its propagation, are characterised by the same spirit, and are such as an enthusiast, or impostor, not only would not have chosen, but could not have devised. This argument and position were illustrated by an enquiry into the circumstances of the age in which Christianity was first promulged; into the prejudices of both the Jewish and Gentile world, and into the religious history of mankind. It was shewn that other teachers of religion, and other pretenders to the name and office of Messiah, have proposed to themselves objects, and availed themselves of means, which Christ refused to recognise or to adopt; but which it is presumable that he would have grasped with eagerness, if he had not been enlightened by knowledge more than human. It was shown also that, if any part of the policy of Christianity seemed to have only a temporary reference to the period of its establishment, yet it did not militate against the general principle which was advanced; but rather, from its modified conformity to that principle, was calculated to confirm its truth.

'The argument being thus completed and explained, I proceeded to compare the history of the origin of Christianity with the history of those early compliances with superstition, which were afterwards introduced into the church. I attempted to pursue the progress of these first corruptions of our religion, to their consummation in the idolatries of Papal Rome, and then to examine the rise of Papal tyranny, and to shew the

nature and magnitude of the evils which those idolatries and that tyranny have produced. It was my next endeavour faithfully to delineate the more important features by which the society of the Jesuits was distinguished, to trace the establishment of its power, to expose the profligacy of its moral discipline, and to exhibit the bright contrast which is apparent in the character of Christ.

'But that part of the history of the Jesuit order, which connected itself most naturally with the argument before unfolded, seemed to consist in the methods resorted to by its missionaries for the propagation of Christianity in foreign countries. The policy was examined, by which their establishments in Japan, in China, in Hindostan, and in the southern continent of America, were distinguished. They were shown in some cases to have permitted accommodations to existing superstition and idolatry, which, however conducive to present, were inimical to permanent success. In other instances, the conduct of these zealous ecclesiastics was seen either to warrant the supposition, or to admit the probable imputation, of having been dictated by interest or ambition: while the conduct of Christ, on the contrary, both in respect of its wisdom and its disinterestedness, was every way, and evidently unexceptionable.' Serm. ix. pp. 245—248.

From this ample recapitulation of reasonings and facts, it will be seen that the origin and progress of the Jesuitical power occupy a large proportion of Mr. P.'s discourses. Indeed, this subject appears to have extended beyond its proper limits, and to have contracted that range of discussion which ought to have been allowed to other topics. The miniature sketch, presented in our extract, does not exhibit so clearly the disproportion of which we complain; but an idea may be formed of it, when we state, that five of the nine sermons, and nearly thirty of the appendices, relate almost exclusively to this subject. Had Mr. Penrose confined his historical illustrations to the facts connected with the establishment of the Jesuits, he might have stated still more distinctly the comparison of their principles and plans with those of the Christian system; and at the same time preserved the unity and proportions of his design. The work might then have been intitled, 'a Comparison of Jesuitism with Primitive Christianity,' but as it now appears, even the author's favourite subject has not scope enough for its complete developement, and the topics comprehended in the beginning of his plan lose much of that interest which would have arisen from a more extended discussion. We regret this circumstance more strongly, because we are persuaded that Mr. Penrose is well qualified to 'pursue the progress of the first corruptions of Christianity to their consummation in the idolatries of Papal Rome;' and because an ample detail of those important facts, connected either with the history of the times, or the operations of human thought, which

tended to accelerate so rapidly the progress of corruptions, would have furnished various and interesting subjects of contrast with the original purity and simplicity of the gospel of Christ. It would also, we think, have been more directly subservient to Mr. P.'s design, by exhibiting minutely the essential difference between the religion of Jesus in the tendency of its primitive institutions, and that immensely cumbrous system of notions and observances, which at length, by a gradual, but awful revolution of sentiment, obtained so widely in the world, and which is now as gradually, but as certainly hasting to its fall.

An investigation thus conducted might naturally include an account of the Jesuitic Order, containing a statement of its most prominent points of opposition to the pure and lasting policy of the Christian religion. The opposition is now rendered so obvious, by the destruction of that order, and the detection of its long concealed principles of action, and the mighty mechanism by which its movements were directed, that the comparison becomes a contrast; and a minute detail of such a contrast, however ably and faithfully the separate portraitures may be drawn, seems scarcely more necessary than a comparison of Christianity with Paganism. We are however obliged to Mr. P. for his extensive collection of facts on this subject, and the numerous authorities to which he refers in his elaborate appendices.

It is with much pleasure that we commend the spirit of liberal and enlightened zeal for the interests of Christianity in general, which breathes without interruption in the discourses of Mr. Penrose. The precise object which he professed to regard has prevented those decided observations, from which the particular complexion of his religious sentiments might be ascertained; indeed, we could have wished, that a less rigid adherence to his plan had permitted some digressive remarks, which would have proved that he was not contending for a mere system of morality, but for a revelation worthy of all that variety and extent of evidence on which its important claims are so fully established. We particularly admire his candour, however, when adverting to the character of Christianity in its state of primitive simplicity; and to the practicability of its essential forms of discipline and government, in all the conditions of civil society, from comparative barbarism, to the most refined civilization*. The religion of Christ was never designed to be a merely local or provincial system: such a limitation of its influence would have been unworthy of its pretensions; and

* Romans, i. 14.

any particular form, claiming to be identified with that religion, and yet incapable of combining with some states of human society, or of operating under some kinds of civil government, would prove, by such incapacity and unsuitableness, the adventitious nature of its connexion with pure Christianity.

'To speak with precision, (says Mr. P.) Christ is no legislator. Real Christianity may consist with any form of civil polity whatever. It interferes not, nor did it interfere at its first origin, either to weaken or confirm the authority of existing magistrates, unless by the indirect operation of its moral and religious doctrines. As soon as a certain establishment became necessary to its propagation, it was formed for the sake of the religion; it is manifest that the religion was not devised with reference to the establishment.' p. 85.

And again he forcibly remarks, in a strain of animated eloquence,

'No imputation of falsehood, and none of error, is consistent with the circumstances of its origin. And in this origin we also see the promise and the means of its future greatness. We see that holy church, unshaken by the erection or fall of those frail and tottering structures which alien hands have attempted to rear beside it, advance in increasing magnitude under the effect of the same wisdom by which it was established at the beginning. We see that as the corner-stone was laid in truth, so in truth alone will its walls and towers be elevated. The superstructure will be firm, because the foundations are solid.' p. 266.

These sentiments are congenial with the independence and immutability of the Christian faith; they are derived from the pure records of truth, and are calculated to awaken the most lively feelings of delight. The diversities of opinion and of order may undoubtedly demand a degree of attention, proportioned to their respective importance; but that importance is only comparative, and ought to be absorbed in the grand and equalising character of "fellow-heirs of the grace of life." Such sentiments, the influence of which forms the best practical comment on the reasonings of Mr. Penrose, and is the consummation devoutly to be wished from all our critical labours, display before us an animating view of the true catholic and apostolic church, — a church, not restricted within those narrow limits which hierarchical or sectarian bigotry might draw around it, but comprehending "all them that love our Lord Jesus Christ in sincerity." (Eph. *ult.*)

Art. VII. *The Contrast;* Including Comparative Views of Britain, Spain and France, in two Parts. Addressed to an English Nobleman. By Mr. Pratt, Author of Gleanings, &c. 8vo. pp. 44. price 1s. Cradock and Joy. 1808.

MR. Pratt's poetry reminds us of the spectral illusions of the Fairy Morgagna, which may be ranked among the

wonders and the riddles of the World. On the shore of Calabria, at noon-day, the Fisherman sitting under the shadow of a rock, and mending his nets, beholds a new Creation rising from the deep; temples and palaces, adorned with columns and pinnacles, and embosomed among mountains and woods, appear suspended in mid-air: while he views the phenomena with silent and trembling admiration, afraid to breathe lest the charm should be broken, their glories pass away so imperceptibly that his eye is left gazing on vacancy, before he recovers presence of mind to recollect whether he has seen them in reverie or in reality. If the creations of Mr. Pratt's Muse be less beautiful, they are not less unsubstantial, than those of the Fairy Morgagna. They have so much of the form and semblance, that we cannot persuade ourselves that they want the sense and soul of poetry, till after they have actually vanished while we looked at them, and left us poring over undefinable inanity. When we meet with one of these "airy nothings", which Mr. P. discharges from the point of a pen dipped in an ink-stand, with as much facility as a boy throws soap bubbles, that glitter as gaily and vanish as instantaneously, from the bowl of a tobacco pipe dipped in a barber's bason—we find, if we scan the metre with our fingers, that there is seldom any redundance or deficiency of syllables; if we try the lines by the ear, they are in general most mechanically melodious; if we examine the diction with the eye, we are dazzled and delighted with the pomp and pageantry of nouns substantive, and adjective, verbs, participles, prepositions, conjunctions, and above all *interjections*, moving in magnificent procession along the pages, like my Lord Mayor's show through the streets of London, and with just as much and *no more* meaning! But this is a secret known only to those who have taken the pains, which his sentimental readers never do, to seek for English grammar and common sense in Mr. P.'s rhymes: wanting these, however poetical they may be to the eye, the ear, and the finger-ends, they are as empty and odious to the mind as the rumbling of

> "A Drum, a big bold Drum, a Drum profound,
> A sound, sound, sound, and nothing but a sound!"

Those, therefore, who have just as much taste as enables them so far to distinguish between good and bad in poetry as to chuse the worst and reject the best, will find Mr. P. an Author entirely to their liking. His lines are so liquid, his language so flowing, his ideas so delightfully indistinct, that his effusions may be read in all the luxury and languor of indolence, when the understanding is asleep, when the eyes are half-closed, and the prismatic colours are dancing

on the paper, and shedding lustre on the poet's images. Then, like the humming of insects, the purling of streams, and the murmuring of the wind, heard without listening, the numbers of our bard will soothe the soul of the simple, without interrupting the tranquility of his brain by the intrusion of one intelligible idea. Then too, (if the poem does not fall from the hand of the Reader, as it evidently has done from the hand of the Writer, half finished,) after being thus gently perused, the dear volume will be laid aside with tender indifference; and dreaming that he has been pleased, without remembering a syllable of his dream, the next time the Child of Sensibility meets the Poet of "*Sympathy*"* he will throw himself into his arms, as into the arms of Morpheus, and willingly be charmed into an intellectual slumber by his song.

We have already insinuated, that those only, who read Mr. Pratt's compositions with rigid and frigid attention, find out that his most brilliant and beautiful passages are absolutely without signification; and that his poetry is a mere phantasmagoria of words, in which the shapes of half-formed thoughts, the legs and wings of ideas, are made dimly visible amidst surrounding darkness; and advancing or receding, magnifying or diminishing, they equally defy comprehension, and elude the grasp of the subtlest understanding. We shall offer, from the pamphlet before us, an incomparable specimen of his skill in writing something that looks so much like poetry, that a candid critic will not be convinced till after repeated perusal that the deficiency of sense is not in his own head but in the author's lines. Treating of the glorious insurrection of the Spanish people to resist the violation of their throne and country by the Emperor of the French, Mr. Pratt breaks forth into the following rapturous apostrophe.

> 'But, broad and general while the ruin spread,
> One gen'rous nation rose, as from the dead;
> E'en from its ashes, as by heav'n's command
> In fire it rose, the phœnix of the land!
> Yet, *ah!* it was not the fierce meteor's glare,
> That burns awhile, then dissipates in air;
> 'T was not the madd'ning ferment of an hour,
> Nor meaner struggle for a change of pow'r;
> 'T was not a sordid, mercenary race,
> That move to battle with a hireling's pace;
> Nor the plann'd contest that from party springs,
> Nor partial strife of yet inferior things;

* One of Mr. Pratt's earliest and most favoured productions.

Nor yet the multitude's unlicens'd rage,
That for vile gold on *either* side engage:
No! 't was the magnet, which all Nature draws
To one supreme and universal cause,
That touches at a thousand points the heart,
Wakes us to bliss or agonizing smart;
That rocks the cradle where our infants lie,
Throbs in each pulse, and breathes in ev'ry sigh;
That guards the dwellings where our loves reside,
The father's transports, and the matron's pride;
And in the forms of parent, child, or wife,
Endears the sweet affinities of life.
Yes, 't was the attraction which, where'er we roam,
True as the polar needle, points to HOME;
All that can bind us to this world of care,
Chief source of ev'ry joy, of ev'ry pray'r;
Nay, all that soars *beyond* this mortal span,
And lifts the nobler hopes of favour'd man ——
Oh! 't was the magnet, above earth's controul,
Which to sublimer regions draws the soul;
Ascends, with force divine, the blest abode,
And, finding there its centre, points to GOD!'

On the first perusal of this passage, the reader is equally delighted with the gorgeous array of fine words, bewildered amidst the beautiful disorder of fine thoughts, and carried away by the rapid and resistless energy of the Poet's eloquence, till at the end of the quotation, after being buoyed upon the billows, he finds himself suddenly cast on the shore, like a stranded whale, gasping for breath, and wondering what *can* be the *meaning* of all this! Undisheartened, however, he turns to the passage again, and being less confounded and transported than before, he looks keenly about him for connection between the multitudinous limbs of this hydra-headed sentence; and for consistency among the mob of metaphors that start up at every step, and trample down every line with their unwieldy and unnecessary weight; in vain — the sense, like an ignis fatuus, flits before him from couplet to couplet, till at the last word it disappears instantaneously, and leaves him sinking, till he sticks fast, in a bog of disappointment. Determined, notwithstanding this second disaster, to conquer the mysterious paragraph, he traverses it again with more cautious and curious circumspection, and being this time perfectly master of himself, and neither to be deluded nor overthrown by the art of the Poet, he finds, to his utter amazement, that this splendid, this superlative concatenation of sounds and syllables, representing unutterable ideas, is just such a creation of poetical absurdity, as in

physics might be imagined to result from the Infidel Philosopher's *dance of atoms*.

Yet, seriously speaking, what *does* Mr. Pratt allude to and characterise in this passage? seriously speaking, *we* do not know. What it is *not*, is sufficiently intelligible, (for we will not quibble about obscurity of phrase, where we can guess what the poet intended;) but what it *is*, we defy all the fellows of the Royal Society, and all the fools in Bedlam, to declare. *It is a* "*Magnet*" which draws "*all* Nature to one supreme and universal cause"; "*a Magnet*," that "touches the heart at a thousand points," and "awakes us both to bliss and agony:" — "*a Magnet*," which "rocks the cradle," in one line, and in the next

'Throbs thro' each pulse, and breathes in every sigh.'

Again; it is "*a Magnet*" which stands sentinel "to guard the dwelling where our Loves reside;" but it is not long kept at the door; "*the Magnet*" is invited into the house, and there it immediately assumes "the forms of parent, child, or wife;" but presently, as if dissatified with its situation, it flies out of the window to the uttermost parts of the earth, and "where'er we roam,"

'True as the polar needle, points to HOME!'

This "*Magnet*" then is transformed into "all that can *bind us to the world*," and becomes "the source of every joy," and what is yet more extraordinary, "the source of every *prayer*." Instantly afterwards the very *same* "*Magnet soars beyond this mortal span*," lifts our hopes, draws our souls to "sublimer regions," and finally

'Ascends, with force divine, the blest abode,
And finding there its centre points to God.'

Again we ask, what *does* Mr. Pratt allude to or characterise in this passage? Is it *Patriotism*, is it *Piety*? is it *Benevolence*, is it *Heroism*? No; not one, not all, of these; for neither one nor all together can *perform*, or can *be*, one half of the things here enumerated, and attributed to the mysterious IT. What *then* is it? Why, it is *Nonsense*; and we can make nothing more, for the Author has made nothing less of it.

After these remarks, and this quotation, it is unnecessary to go farther into the merits of this poem; which commences in a congratulatory epistle to the Earl of Shaftesbury, on his return with his family from captivity in France, afterwards runs wild in a rhapsody addressed to the Spanish Patriots, and concludes with a thundering apostrophe to Albion, of which we shall only quote the four last lines.

'Thou, Tyrant's envy, and thou, Patriot's boast,
Still give thy aid to wrong'd Iberia's coast;
Assert her cause, assist her just defence,
AND GREATLY PROVE HER SECOND PROVIDENCE!'

We shall not ask for the meaning of the last line, because if it has any meaning it is an impious one. When the FIRST Providence fails them, (and till then they have need of no other,) it will be in vain for the Spaniards to cry for succour to a "SECOND," even though that second be Mr. Pratt's "*native Albion.*"

We ought to apologize to our readers for having detained them so long in the examination of such an insignificant performance; but the name, the reputation, and, in spite of himself, *the talents*, of Mr. Pratt, will fully justify us for paying a share of attention to his present work of which it is utterly undeserving. Mr. Pratt has been a very voluminous, and is a very popular writer. He is an ingenious novellist, and an entertaining traveller, though an author of most perverse and pitiful taste;—yet he has fancy, and feeling, and sprightliness, sufficient to render him always tolerable, and sometimes highly interesting, *in prose*. His poetical merits seem to have been taken for granted by himself and his friends, because scarcely any Critic has thought them worth denying. The present age abounds more than any former one not only in writers, but in readers, of Poetry. It is for the sake of the latter, that we have taken some trouble on this occasion to detect and expose the imbecility and absurdity of Mr. Pratt's *verse*:—he must offend, or he must please us, a great deal more than he has ever yet done in prose or rhyme, before he will attract so much of our notice again.

Art. VIII. *Midas; or, a Serious Inquiry concerning Taste and Genius;* including a Proposal for the certain Advancement of the Elegant Arts. To which is added, by Way of Illustration, a Fragment of Ancient History. By Anthony Fisgrave, LL. D. 12mo. pp. 220. Price 7s. Boards. Murray, 1808.

FABLE has gone very great lengths, but fable has its limits. It ascribed to king Midas the power of transmuting every thing he touched into gold; but it has never attributed to any man, king or subject, the faculty of turning all the books he might touch, or even read, into sense and value. Had there been any such man, we should have been very glad to receive his assistance, or steal his art, on occasion of examining this specimen of typographical elegance and literary futility. If it should be judged that there is any chance of such a magician arising in future times, and of his not having quite enough

work in operating on the publications of his own day, it may perhaps be worth while to preserve just one copy of the book before us, in the spacious repository which the state should be recommended to erect, for preserving, till the appearance of this new and greater Gregory Thaumaturgus, single copies, accumulating through years or ages, of the successive books that shall be deemed to labour under an infirmity of meaning at present incurable. There will thus be a grand hospital of invalid books; and glorious will be the day, and vast the flood of light, when our great enchanter shall arrive to help them all into sense and new editions, and set them a-going in infinite swarms. Even this 'Midas' may then be considered as one of the most precious remains of a former literary world; and many a student, whose taste shall be polished, or whose genius kindled, by perusing it, may be grateful that *all* the copies were not surrendered to the service of candles, soap, and snuff. And the reviewers of those times, though of tempers probably far less benign, and of justice far more rigid, than we, may congratulate their nation on the re-appearance of a work which they can ascribe to nobody but Apollo himself; for as to Anthony Fisgrave, LL.D., they will believe, as we do, that it is a mere manufactured name.—If, on the other hand, it shall be deemed not at all reasonable seriously to expect, in any length of future time, such a phenomenon as fable has never presumed to feign, we are afraid the whole edition must go to the uses just now mentioned; though it is really a pity to see such a pretty offspring of the paper-mill and the letter-foundry consigned to so ungentle and inelegant a part of the great literary economy.

Perhaps we deserve only to be laughed at, for having taken considerable pains to understand the meaning and object of this production, especially as we must acknowledge the labour has been nearly in vain: we question, indeed, whether the author had any meaning at all beyond a mere literary *hoax*. A certain degree of art appears to be used in keeping the composition from coming out into sense, when sometimes it seems on the point of doing so. It would be hardly possible, indeed, for pure honest absurdity to get through so many pages without telling what its joke is aiming at. A portion of dexterity, which, applied the same length of time to some honest task, might perhaps have given instruction or got money, is required in making up a thousand or two of sentences, on one leading subject, each of them sufficiently intelligible in itself, and all joined together in an orderly manner into a composition so effectually confounded, that the writer cannot be cited as holding any one opinion on any one topic. The dexterity is employed to preserve an absolute confusion

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work in operating on the publications of his own day, it may perhaps be worth while to preserve just one copy of the book before us, in the spacious repository which the state should be recommended to erect, for preserving, till the appearance of this new and greater Gregory Thaumaturgus, single copies, accumulating through years or ages, of the successive books that shall be deemed to labour under an infirmity of meaning at present incurable. There will thus be a grand hospital of invalid books; and glorious will be the day, and vast the flood of light, when our great enchanter shall arrive to help them all into sense and new editions, and set them a-going in infinite swarms. Even this 'Midas' may then be considered as one of the most precious remains of a former literary world; and many a student, whose taste shall be polished, or whose genius kindled, by perusing it, may be grateful that *all* the copies were not surrendered to the service of candles, soap, and snuff. And the reviewers of those times, though of tempers probably far less benign, and of justice far more rigid, than we, may congratulate their nation on the re-appearance of a work which they can ascribe to nobody but Apollo himself; for as to Anthony Fisgrave, LL.D., they will believe, as we do, that it is a mere manufactured name.—If, on the other hand, it shall be deemed not at all reasonable seriously to expect, in any length of future time, such a phenomenon as fable has never presumed to feign, we are afraid the whole edition must go to the uses just now mentioned; though it is really a pity to see such a pretty offspring of the paper-mill and the letter-foundry consigned to so ungentle and inelegant a part of the great literary economy.

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and contradiction of ideas, and not in advancing any class of opinions under a regular sham appearance of maintaining the contrary, as in Swift's 'Argument for abolishing Christianity,' or Burke's 'Vindication of Natural Society;' nor in contriving a plausible train of mock-serious arguments in support of some merely fantastical proposition, just to shew what ingenuity can do, as in Dr. John Campbell's tract on the salutary effects of inhaling the breath of young women.

When any purpose is meant to be answered by a piece of grave ironical reasoning, there must be a consistency and uniform bearing in the series of arguments and illustrations; they must all be, to use a convenient vulgar phrase, *right wrong*. In the production before us, observations which are unmeaningly ironical are crossed and blended with such as are soberly and unmeaningly true. Nor is the incongruous farrago disposed into any remote resemblance of a regular alternation of remarks, adapted to maintain the two opposite sides of a question, and prolong an amusing argumentative indecision; the whole is a mere thicket of involved confusion. If any thing more, than the sport of making a number of curious people wind and toil through a literary brake to get at a choice fruit tree which they are told is to be found in the midst of it, and then laughing at their disappointment, was in the writer's view, we should perhaps have conjectured that he might intend to ridicule the pretensions and conceit of connoisseurs in the fine arts, and to rescue professors, and men of genius, from the arrogance of their judges. Something of this kind might seem intended in the mock proposal of a sovereign court of taste, to which every performance in the arts should be required to be submitted, and which should peremptorily and definitively pronounce on its merits, and with such authority as to preclude all further question, and all difference of opinions in the public. But in the various topics which are brought in as having some kind of connexion with the argument for this ludicrous institution, there is no management to bear out the joke, and make it tell to any purpose of either wit or sense. Just as much ridicule, and with just as little point or use, seems to be splashed, in the author's course through this puddle of whim and absurdity, on the men of real genius as on the pretended men of taste.

The latter half of the volume is put in the form of a fragment of very ancient history, relating the fabled musical contest between Pan and Apollo, of which Midas and his court were appointed the judges, which ancient fragment is made to descant on the *contemporary* reign of his majesty king George III. The Phrygian critical court and monarch, the

ridiculous literary exhibitions made before them, the performances of the two gods, the decision on their respective merits, and the long speeches of Midas and Apollo, make a sort of exemplification and burlesque of such a court as the first part of the book had affected to propose, and with the same absence of any thing like systematic significance. The assembled connoisseurs are also made to expose themselves to scorn by a preference, which connoisseurs, whether really possessing refined taste, or only affecting it, are never likely to be caught in the mistake of avowing, of rude, rustic, and vulgar strains to the finished performances of combined art and genius. A professed connoisseur will be certain to take care not to fall too readily into the taste of the vulgar.

There is here and there a passage which we should be inclined to call well written, especially a controversy among a company of painters, each asserting the superlative merits of the particular painter that he has selected among the great masters for his model, and depreciating the idols and models of all the rest of the party.

Perhaps the following passage may be worth transcribing.

'From many circumstances it would appear that, however they might affect to deny it, the artists themselves are convinced of their own littleness when compared with their predecessors; for though they continually depreciate the supposed unjust preference given to ancient works, they are ever the most forward to support it. Place one of these gentlemen in a professor's chair, to discourse on art, (a situation with which they sometimes compliment each other) and see what he uniformly resorts to. He scarcely deigns to touch on the first principles of his particular profession, cautiously avoids describing what is its nature and intention, with its means of operation, and thence deducing a regular system of practice.—No, he immediately launches back into its antiquity, and astonishes his auditors with his knowledge of high-sounding names, and with gorgeous panegyrics on the genius of past times; expatiates on the merits of Greeks and Italians; illustrating his opinions, and supporting his criticisms, by the mere description of celebrated examples, (many of which are perhaps only known to himself by description) and by rhapsodies that consequently convey no information, and excite no sympathy; and in conclusion, that the excessive inconsistency of these profound teachers may be more apparent, their eulogiums on ancient genius are uniformly accompanied by reproaches, hurled with great vehemence against their contemporaries, for refusing to acknowledge the indubitable excellence of modern art'. pp. 72, 73.

As the reader, who is in quest of entertainment merely, will not be at all gratified by the labour of getting through the puzzle about the meaning and object of the book, and as he will not meet with enough smart insulated pieces of ingenuity or humour to amuse him on after he finds that no assignable object is to be pursued, he will never read to the

end; and if any one's hope and patience can be beguiled over so much ground in search of something graver than amusement, he will probably, at the end, find this the single instance in his life, in which he has read a whole volume without gaining three useful ideas. But indeed nobody but a reviewer will ever read through the production; and therefore we have a peculiar right to reprobate the perverse whim which has occasioned the waste of so much of our time; the writer might have been satisfied with the folly of wasting so much of his own,—we might say the guilt, for we still think it within possibility that his faculties might have succeeded in something better than this piece of laborious absurdity.

Though he appears not unaccustomed to the pen, there are many gross faults in the construction of sentences, and even in common grammar. We must however acknowledge one service to literature; our language confessedly labours under a most miserable scarcity of terms; it will be thankful therefore to the inventor of the words 'illucidation,' and 'stimulæ;' even the old Romans are involved in the obligation. This brilliant coinage is, we think, the chief merit of the book.

Art. IX. *Observations on various Passages of Scripture*, placing them in a new Light, and ascertaining the Meaning of several, not determinable by the Methods commonly made use of by the learned. Originally compiled by the Rev. Thomas Harmer, from Relations incidentally mentioned in Books of Voyages and Travels into the East. Fourth Edition, with a new Arrangement, many important Additions, and innumerable Corrections, by Adam Clarke, LL. D. 4 vols. 8vo. pp. cxxii. 2100. Price 1l. 16s. bds. Johnson, Baynes, &c. 1808.

AMONG the various descriptions of evidence for the authenticity of Divine Revelation, which have successively expelled infidelity from its most considerable positions, and have at length confined its once active and audacious hostility within a narrow circle, we are far from thinking lightly of that which was primarily brought into action by the venerable author of this work. His idea of employing the accounts of modern travellers in the East to illustrate the incidents and allusions that occur in Scripture, was one of those happy conceptions which are often the unexpected reward of diligent thought. The evidence of recent authors, in one department at least, is unexceptionable; so far, we mean, as it relates to physical phenomena. The products of the earth and their times of germination and maturity, the face of the country, the vicissitude of seasons, the distinctions of climate, and the appearances of the atmosphere and the sky, are with few exceptions the same in all

ages. When we learn, for example, from a modern reporter, that grapes, figs, and pomegranates in the neighbourhood of Palestine are in season at one particular time, and find that the expedition of the twelve Hebrew spies who returned with specimens of each fruit is related to have taken place about that period, we have as fair a collateral proof that the relation is genuine, as if we could ascertain the same fact from some contemporary record. There is another department, in which the evidence, though sufficiently satisfactory, is not so undeniably conclusive. The habits and customs of men are not in their nature invariable, like the physical phenomena: and before we admit the testimony of a modern author on existing customs, as explanatory of ancient writings, we must assume that the customs are ancient too. In many instances, this assumption is plainly legitimate; as in the case of those customs which originate in physical peculiarities, and the reasons for which invariably continue to subsist. It is also fair, in the case of those customs which originate in the condition of society and of the human mind, where it can be shewn that such condition has not been materially altered. And this proves to be the fact in nearly all the cases that have been cited in illustration of Scripture. They are derived principally from the Arabs, who spring from the same stock as the Israelites, and who are notoriously the accurate representatives of their remotest forefathers. In the neighbouring countries also, where national independence and ancient manners have not been preserved equally inviolate, those changes which affect the habits of a people have had but a very limited operation. Commerce has not introduced wealth, nor literature refinement; even the conquest of the countries by a foreign tribe has had less effect, than such an important event must necessarily produce in cases where the invaders have greatly differed from the vanquished in the nature of their religious faith, or their progress in civilization. But setting aside the probability and the certainty that popular customs have changed less in these Asiatic countries than in almost any other region of the earth, we may consider it as generally safe and fair to conclude, that a modern custom in any country, which affords a satisfactory explanation of an allusion in ancient records referring to the same country, did exist at the time of those records and is substantially the custom to which they really alluded. In the same manner, a scientific theory is deemed sufficiently established, when it gives a satisfactory and consistent solution of the phenomena to which it is applied.

The benefits derived from this kind of evidence, to the cause of religion, are confessedly of secondary value. The proofs in favour of Divine Revelation were quite conclusive, and

quite adequate to the conviction of any candid examiner, many centuries before the worthy Mr. Harmer undertook to compile these "Observations." But though his labours have established little, they have explained much; their results are not merely of the "curious and amusing kind," as he is modestly disposed to represent them; on the contrary, they furnish us with ample means, in many instances, to refute the sneers, to silence the objections, and to lessen or remove the apparent difficulties, of which infidels in various periods, and especially Voltaire, have often availed themselves in attempting to impeach the authenticity of the Scriptures. He was not indeed, in the strictest sense, the first who had thought of illustrating Scripture by the modern customs and peculiarities of the East. Many useful observations had been casually introduced by Sandys, in the account of his travels, a century before: Chardin and Shaw had published a still greater number of similar notices; and the former, especially, had even anticipated Mr. Harmer to some extent in his six volumes of MS. memoranda, from which, through the liberal intervention of Bishop Lowth, Mr. H. was enabled to enrich his second edition. On the continent, also, the excellent Michaelis had furnished the travellers, sent out by his Danish majesty, with a set of queries, respecting the present state of the countries referred to in Scripture; and from the report of Niebuhr, the only one who accomplished the intention of the mission, Mr. H.'s later publications were considerably improved. He had the merit, however, of being the first to apply himself assiduously to this kind of investigation, of furnishing the public with a large and valuable collection of results, and of stimulating travellers to extend our knowledge of the Oriental regions, and authors to convert it to the purposes of Biblical Criticism. His steps have been followed with great diligence, and in general with great success, by the learned and ingenious editor of "Calmet's Dictionary" and the works connected with it. From both these writers, and from some other sources, Mr. S. Burder has compiled his "Oriental Customs." The diffusion of knowledge, which has been chiefly accomplished by the extensive circulation of these works, together with some lesser publications in this country, and some very respectable ones on the Continent, assisted also by the proposition of prize questions on the subject in some of the German seminaries and our own university of Cambridge, must have undoubtedly produced very salutary effects on the minds of general readers. The scoffer at Revelation may now, we should hope, descend pretty low in society, before he finds any one so ignorant of Eastern customs as to be the dupe of sneers and sophisms, which at one time would have per-

plexed the learned; and the student of the Sacred Books may now discern confirmations of their genuineness and truth, in those very obscurities which would formerly have foiled his sagacity and shaken his faith.

Having frequently found reason to regret that a work, to which the Christian world is so much indebted, should remain so long out of print, and should have become so scarce and costly as to be inaccessible to the rising race of biblical students, we are much gratified with the opportunity of recommending a new edition of it to the public favour. Whatever its original claims might be, they are greatly augmented by the diligence, learning, and skill of the present editor. The nature and value of the improvements it has received, should in strict propriety be the principal subject of our critique: for the merits of the work, considered merely as a republication, are too well understood to require any farther discussion or commendation.

Mr. Harmer's work was published at two, or rather three, different times; and the two latter volumes were arranged in a second series like that of the two former. It therefore became "necessary to amalgamate the *first* with the *third*, and the *second* with the *fourth*." This must obviously have been a troublesome task, "as multitudes of the Observations had to be variously transposed, to bring them into connexion with those of a similar denomination, without which a heterogeneous mixture must have been the consequence." Pref. p. xi. xii. Beside this very desirable change of form, the work is indebted to Dr. C. for some valuable additions, of which we shall insert his own account.

'About the time I began this work, fortunately the two first volumes of the former edition, once the property of the late Dr. Russell, fell into my hands. These I found to contain a great number of valuable notes written in the margin with his own hand, generally *confirming* and farther *elucidating* the Observations of Mr. Harmer. Dr. Russell had read Mr. H.'s work with great attention, and reconsidered not only the facts for which he was quoted by Mr. H. but likewise the general tenor of the work; and from his long and extensive acquaintance with the natural history, customs, manners, &c. of the East, and his reverence for the Sacred Writings, he was qualified, beyond most, to cast light upon every subject discussed in the Observations. His invaluable, though short remarks, I have taken care to introduce in their proper places, referring them always to their author. For this part of my work, I doubt not, I shall have the thanks of all my readers.

'Besides what I have inserted from Dr. Russell's MS. notes, I have introduced many important matters from Dr. Shaw, which Mr. Harmer had professedly left untouched, from the supposition that *Shaw's Travels* were in the hands of every reader! However this might have been in Mr. H.'s time, I cannot say: but at present the work is *very scarce*, and

very dear. I have borrowed also, from a variety of authors (who are referred to in the notes,) many of the materials with which I have endeavoured to enrich this edition. Much of the matter concerning *Egypt* is entirely new; as are many articles in the department of *Miscellaneous Matters.* These have been chiefly furnished by *Shaw, Sonnini, Anquetil du Perron, Bruce,* and Dr. *Buchanan's Travels in the Mysore.* From Mr. *Jackson's Journey overland from India,* I have also collected some valuable materials.' pp. xii. xiii.

The style and punctuation are improved, though it would scarcely have been possible to exclude all the quaintnesses and imperfections of the original edition, without actually rewriting the whole work. The Hebrew and Greek words cited by Mr. H. are now inserted in their proper character, with the Masoretic pronunciation in Italic. Many curious and appropriate quotations are introduced in the notes from Arabic and Persian authors. The editor has also added a series of "Observations," intitled, "A Specimen of the advantage that may be derived from the Greek and Roman classics for the explanation of various passages in the Sacred Writings," extending over many pages. A Table of the Contents of each Observation is now prefixed to each volume, and a running title is inserted at the head of the several pages, specifying their subjects. A character of Mr. Harmer by Dr. Symonds, and Brief Memoirs of his life, character, and writings, by an anonymous, but apparently respectable writer, are reprinted from two numbers of a periodical work in 1789 and 1792. Nothing of importance could be ascertained by the inquiries of the editor, in addition to the information supplied by these documents. He was so fortunate, however, as to obtain access to an original painting of the venerable author, and has embellished the present edition with a fine engraving from it, by way of frontispiece. He has also introduced a plate, containing "a correct outline of the famous Prenestine Pavement, with its description taken partly from Father Montfaucon, and partly from Dr. Shaw." Mr. Harmer's prefaces to the editions published in his life time, are very properly retained.

A few particulars of Mr. Harmer's life may not be unacceptable to our readers. He was born at Norwich, in 1715, of respectable and religious parents. "The Christian ministry, among the Protestant Dissenters, was the object of his own choice;" and after a course of preparatory studies chiefly "under the direction of the learned Mr. Eames," he settled, at the age of twenty, with a small society of the Independent denomination at Wattesfield, Suffolk, over which he presided till his death, Nov. 27, 1788. He appears to have been not only an industrious student, but a pious diligent minister, and a very useful member of civil society.

'His strain of preaching was practical and evangelical, though he frequently entered into a critical examination of his text; and in his expositions of Scripture (which made a considerable part of his public work) he displayed great learning; yet he was not content to leave the pulpit, till he had addressed the hearts and consciences of his hearers, which he did with great plainness and affection, frequently with many tears." pp. xlix, l.

'His literary knowledge honoured him with the esteem and acquaintance of the learned of all denominations; and in Ireland, as well as England, his correspondents were amongst men of the highest dignity in the established church; for Mr. H. though a zealous dissenter, was a man of such candour and moderation, of such piety, learning and affability, that he conciliated the esteem, and obtained the confidence of the worthiest men of all parties.' p. xlviii.

To this information, we add the testimony of Dr. Symonds.

'He was a man of unaffected piety, equally kind as a master, parent, and husband; meek and modest in his deportment, and invariably averse from every degree of intemperance and excess. Superior to all those narrow and illiberal prejudices which we are apt to imbibe from education or habit, he was governed by a general principle of benevolence; and though he was commonly called the Father of the Dissenters, yet his good offices were so far from being confined to his own communion, that he acknowledged and encouraged merit wherever he found it. "I will apply to Harmer," was the usual language of every injured person in the neighbourhood; and it seldom happened that the aggressor was not soon induced, by his persuasion, to repair the injury that he had done; and I do not exaggerate, when I affirm, that there is not probably a single instance of an individual to be found, who, by a mild and seasonable interference, prevented more law-suits than Mr. H.' pp. xli, xlii.

The "Observations," as many of our readers know, are not arranged in the order of the texts they particularly illustrate, nor in the form of a dictionary; but are classed together according to their subjects, the first chapter relating to the *weather* of the Holy Land, the second to the custom of *living in tents*, &c. &c. Each method is so marked with advantages and inconveniences, that we should not easily decide which to prefer. Mr. Harmer's plan is evidently the most pleasing, and the best adapted for regular perusal; and the purpose of reference is satisfactorily provided for by the copious indexes.

Prefixed to this series, are Mr. Harmer's Observations on the advantage of employing Oriental customs in illustration of the classics, together with the "Observations" added by the present editor, which we have already mentioned. On these we have no room to comment; and shall therefore content ourselves with transcribing two ingenious Observations, by way of specimen.

'Observation IX. *An Illustration of the Term* Bosom, *used by* St. Luke, ch. vi. v. 38. *with a curious Story from* Herodotus.—Almost all ancient nations, and particularly those of the East, wore long, wide, and loose garments; and when about to carry any thing away that their hands could not contain, they used a fold in the bosom of their robe, nearly in the same way that women in England use their aprons. To this custom our Lord alludes when he says Luke vi. 38. *Good measure shall men give into your Bosom.* The word κολπον *bosom* or *lap* frequently occurs in this sense in the best and purest Greek writers. The following example from Herodotus will at once both illustrate this use of the term, and shew the extravagant and ridiculous nature of covetousness.

'When Crœsus had promised to *Alcmeon* as much gold as he could carry about his body at once; in order to improve the king's liberality to the best advantage, he put on a very wide tunic, ενδυς χιτωνα μεγαν, leaving a great space in the *bosom*, κολπον βαθυν καταλιπομενος, and drew on the widest buskins he could procure. Being conducted into the treasury, he sat down upon a great heap of ingots, and having first stuffed the buskins round his legs with as much gold as they could contain he afterwards filled his whole *bosom*, κολπον παντα πλησαμενος, and loaded his hair with ingots, and put as many as it could contain into his mouth, and then waddled out of the treasury, dragging his heavy laden buskins along, having scarcely any thing remaining in his appearance indicative of the human form! *Herodot.* Erato. p. 375. *Edit. Gale.*

'Observation X. *A difficult Passage in the Gospel of St. John, explained by a Quotation from* Herodotus.—*Him hath God the Father sealed.* John vi. 28. This saying is difficult, and has been variously understood. Among the different explanations given of it, the following has certainly a right to shew itself; and I hope it may do so without offending any, whatever his peculiar creed may be. Most christians believe that our blessed Lord laid down his life as an *atonement* for the sin of the world; and to this he seems to allude ver. 51. *and the bread that I will give is my flesh, which I will give for the life of the world;* and to this circumstance the saying above, *Him hath God the Father sealed*, seems evidently to refer.

'It certainly was a custom among nations contiguous to Judea, to *set a seal* upon the victim that was deemed proper for sacrifice. The following account of the method of providing *white bulls* among the Egyptians, for sacrifices to the god Apis, (*Herodot. Euterp.* p. 104. *Edit. Gale.*) will cast some light on this subject.—"If they find even one *black hair* on him, they deem him *unclean*. That they may know this with certainty, the priest appointed for this purpose examines the whole animal both standing up and lying down; afterwards he draws out his tongue to see by certain signs whether it be clean: and lastly looks on the hairs of his tail, to see if they be all in their natural state. If after this search, the animal is found *without blemish*, he signifies it by *binding a label to his horns*, then *applying wax*, seals it with his ring, και επιτο την σφραγιδα επιπλασας, επιβαλλει τον δακτυλον, and the beast is led away: for to sacrifice one, not THUS *sealed*, is punished with death. ασφραντον δε θυσαντι θανατος η ζημιη επικειται. "And these are the rites of this sacrifice: αγαγοντες το σεσημασμενον κτηνος, κ. τ. λ.

the beast THUS SEALED is brought to the altar, afterwards the head is cut off, and brought to the market, and sold to the Greeks; but if it be not the market-day, they throw the head into the river with the execration, that *if there be any evil hanging over them or over the land of Egypt, it may be poured out upon that head*, &c.

'The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot* and *without blemish*. GOD, infinite in holiness and justice, found JESUS CHRIST to be a lamb *without spot* or *imperfection*, and therefore SEALED *him;* pointed out and accepted him as a proper sacrifice for the sins of mankind. Collate this passage with Heb. vii. 26, 27, 28. Eph v. 27. 2 Pet. iii. 14. and especially with Heb. ix. 13, 14. *For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth,—how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works?*' pp. cxix.—cxxii.

We do not remember any account of "sealing" as practised among the Jews; and the silence of the Levitical ritual on this point, minute as it generally is on every part of the sacrificial institutions, might be deemed a presumptive evidence against this very plausible interpretation.

The annotations of Dr. Russell in his copy of Harmer, which the editor had the good fortune to obtain, are sometimes, though not uniformly, of considerable value; the following is a fair specimen.—Mr. Harmer had expressed his surprise, (ch. ii. Obs. xxxvi.) at Dr. Shaw's deeming the Arab tents a delightful spectacle, and supposing that Solomon (Cant. i. 5.) considered them "comely;" as it appears that they are "black" and made generally of hair-cloth.

'On this observation Dr. Russell, in a MS. note, makes the following remark: "There is no inconsistence here: in traversing neglected plains, or looking from the declivity of a neighbouring hill, an Arab encampment, notwithstanding the colour of the tents, diversifies the prospect, and is far from being an unpleasing object. *Black*, indeed, affords a kind of relief to the eye fatigued with the blaze of day, and the hot reflection from the ground."—EDIT.

We are not sure that Shaw interprets the passage rightly; but this observation vindicates his taste in a very natural manner, and also justifies the celebrated exclamation of Balaam, "How *goodly* are thy tents, O Jacob!"

The following example however is of more value. Mr. Harmer had never seen it mentioned as an Eastern practice to train vines up the sides of the houses; and he therefore apprehended that Dr. Doddridge was mistaken

'in supposing the occasion of our Lord's comparing himself to a vine might be his standing "near a window, or in some court by the side of the house, where the sight of a vine might suggest this beautiful simile;"

to which, after referring to Ps. cxxviii. 3, he adds, "that circumstance was, no doubt, common in Judea, which abounded with the finest grapes:" and I am apprehensive that this is an additional proof of the necessity of attending to the customs of the East, when we would explain the Scriptures.'

'The whole of this critique upon Doddridge is set aside by the following note from Dr. Russell: "It is very common to *cover the stairs* leading to the upper apartments of the *haram* with *vines*. And they have often a *lattice work* of wood raised against the dead walls, for a vine or other shrub to crawl upon." This note I consider invaluable, as it fully explains the beautiful metaphor in Psalm cxxviii. with which Mr. Harmer is so unnecessarily hampered. EDIT.'

Dr. Clarke treats his author with very proper respect, but makes no scruple to correct many of his statements, and dispute many of his inferences and illustrations. We are far from thinking he has done this too frequently; a great number of cases might be cited, in which Mr. H. has evinced that he was not free from the general propensity of commentators to illustrate what is plain, to pervert what is right, or to apply what is incongruous. We fully agree with him in preferring Dr. Mead's anatomical explanation of Solomon's description of old age, Eccl. xii. to the figurative one which Mr. H. employs so many tedious pages in attempting to establish. On Obs. xiv. Ch. ii. the Editor gives a good account of the various kinds of windows mentioned in scripture; and adds a correction of the common notion respecting the character of Rahab, which we shall insert, though it is not entirely original.

'Mr. Harmer here takes it for granted (as do many others) that Rahab was really a *public prostitute:* but for the honour of the Israelites, the spies, and the good woman herself, let it be known, that it has been often proved, and may be demonstrated that the word זונה *zonah* Judg. xi. 1. and πόρνη, Heb. xi 31. means a *hostess, publican,* or *inn-keeper,* and so it was properly understood by the Chaldee Paraphrast, who renders the term אתתא פונדקיתא *ittetha fundekeetha,* a *woman,* an *inn keeper,* the Chaldee term פונדק *fundak,* being an evident corruption of the Greek πανδοκειον, an *inn,* as Buxtorf has very properly remarked. As to the תקות חוט השני *tikkevath chut hashshanee* of the sacred text, which we translate *line of scarlet thread,* I believe it means simply *a piece of cloth made of scarlet thread,* which the woman hung out by way of *flag,* which might have been the sign agreed on between her and the spies —EDIT.'

There is generally, if not invariably, so much good sense and sound criticism in Dr. Clarke's notes, that though we consider them all as gratuitous in the republication of an old book, we could wish they had been much more abundant. In a performance, the shape and pretensions of which intitled us to expect it to be complete, we should regret the absence of many appropriate illustrations, that might be supplied even by such a

limited knowledge of the subject as scholars in general may possess, and much more by such an extensive acquaintance with Oriental Literature and Biblical Criticism, as Dr. Clarke is well known to have attained; but on any defects of this kind, it would be not only ungenerous but absurd to expatiate, as we could not wish to exclude the additions which the Editor has actually made, nor could it be expected or desired that the publication should extend beyond its present size, though there are materials to be found, and topics left nearly untouched by Mr. H., from which several additional volumes might be filled. We shall finish our remarks by particularizing a few more of the numerous articles of original information which are peculiar to this edition.

One of the most curious additions, is that which illustrates the Jewish manner of bewailing the dead, by an account of the ceremonies still observed by the Irish on similar occasions, and of their *caoinan*, or ancient funeral-cry. This is to be numbered with very many proofs of a congeniality of origin between the earliest inhabitants of the west of Europe, improperly termed Celts, and those of south-western Asia. We have not room for the whole of this "Observation," which is chiefly taken from Lhwyd, and the Transactions of the Royal Irish Academy: we shall insert, however, the extract from a translation of the *caoinan*, with the Editor's concluding remarks.

'The following is a translation of the addresses to the dead body of the son of Connal, which are found in this ancient piece:

"O son of Connal, why didst thou die? Royal, noble, learned youth! Valiant, active, warlike, eloquent! Why didst thou die, alas, awail-a-day!

"Alas, Alas! he who sprung from nobles of the race of Heber, warlike chief! O son of Connal, noble youth! Why didst thou die? Alas, O! Alas!

"Alas! O! Alas! he who was in possession of flowery meads, verdant hills, lowing herds, rivers and grazing flocks, rich, gallant, lord of the golden vale! Why did he die? alas, awail-a-day.

"Alas! Alas! why didst thou die, O son of Connal, before the spoils of victory by thy warlike arm were brought to the hall of the nobles, and thy shield with the ancient? Alas! Alas!"

'The music of the above, though rude and simple, is nevertheless bold, highly impassioned, and deeply affecting. I have often witnessed itamong the descendants of the aboriginal Irish on funeral occasions. The *ullaloo* of the Irish is precisely the same both in *sense* and *sound* with the ولولة *oolooleh*, of the Arabians, which is a strong and dreadfully mournful cry, set up by the female relatives of a deceased person, the instant of his death, and continued, just like the Irish *caoinan*, at intervals during the night. Dr. Russell says, History of Aleppo, vol. i. p. 306, that "it is so shrill as to be heard at a prodigious distance." From this word it is likely the יְלַל *yalal* of the Hebrews, the ολολυζω of the Greeks, and the

ululo of the Romans, all proceed; as they have been used in their respective countries, to express the deepest grief, and especially on funeral occasions. EDIT.' pp. 42, 43.

The next "Observation" is also original, and is intitled "the Lamentations of the Family of Houssain." The annual mourning for Houssain, the son of Ali, whom the Persians consider as having been the rightful Khalif, but who was assassinated in the plain of Kerbela by his rival Yezid*, had been mentioned by Mr. Harmer, from the report of Sir J. Chardin: Dr. C. has translated a passage of some length from the *Tanzea*, describing the anguish of Houssain's family, when his horse, "the faithful *Zu al Jinnah*, pierced with wounds and covered with blood," came up to their tent and gave them the first intimation of what is at this day termed his martyrdom. The metrical addresses of the family to this horse, are in the most passionate and hyperbolical language of grief, and cannot be read without emotion.

Several curious notes are supplied from the Editor's personal knowledge; to the Observation concerning "beards," (xxiv, Ch. vi.) he subjoins the following:

'The Mohammedans have a very great respect for their beards, and think it criminal to shave: conversing one day with a Turk who was playing with his beard, I asked him, "Why do you not cut off your beard as we (Europeans) do?" To which he replied, with great emotion, "Cut off my beard!—Why should I?—God forbid!"' p. 360.

The note on the subject of charms, describes a custom now prevalent in Africa more particularly than any other authority we have seen.

'There is now before me the *coronet* of a Mohammedan chief from the interior of Africa. It is surrounded with a number of small cushions, each about three inches long, two broad, and one thick: curiosity led me to examine their contents, and I found them to contain a number of *spells* and *charms* for the protection of the wearer. They are slips of paper filled with diagrams, and select portions of the Koran, in the African nisk̲h character.' p. 459.

In some sensible concluding remarks, Dr. C. strongly urges the importance of prosecuting researches into the antiquities, and present state, of every part of the East: we are sorry to find that the laudable designs of an institution, existing in this country for the express purpose, have been hitherto in a great measure frustrated by the continuance of hostilities.

We have purposely abstained from discussing any of the numerous points of biblical criticism referred to in these volumes. Our critique will answer its principal purpose, if it has the effect of encouraging the disposition of the public to study oriental customs with reference to the illustration of Scripture, and if it promotes the circulation of a work which is

* See Ecl. Rev. Vol. I. p. 263.

remarkably adapted to gratify the curiosity of general readers, while it furnishes the theological student with very interesting and valuable information. It has scarcely ever fallen to our lot to examine a performance, which in its original state so well deserved to be republished, or which had in every respect derived so much improvement from the abilities of its editor. We had forgot to mention that the *third* edition, on nearly the same plan as the present, was unfortunately destroyed by a fire at the printer's, in 1807.

Beside the table of contents and general index, there is an index of the Hebrew and Chaldee words, another of the Arabic and Persian, another of the Greek words, and a fourth of the texts of scripture, illustrated in the course of this work. It is handsomely printed, though not with unimpeachable correctness. There are a few trivial instances of inadvertency, as in the various spellings of the word *Samiel.* The insertion of the same story twice, about Jezid's mistress being choaked with a grape, (iii. 297, and iv. 9) is, we believe, to be ascribed to Mr. Harmer.

Art. X. *Christianity in India.* An Essay on the Duty, Means, and Consequences, of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East. By J. W. Cunningham, A. M. late Fellow of Jesus College, Cambridge. 8vo. pp. 210. Price 5s. 6d. Hatchard, Black and Co. 1808.

NO state of society in which a man can be educated is sufficiently pure and enlightened, to prepare him for beholding, with a correct impression, the condition of the various tribes of mankind with respect to religion. He may first be carefully taught, and may afterwards deeply study, the nature and tendency of religion, as exhibited in the Scriptures and the works of the Christian writers; and in such a course of instructions and study he must no doubt have formed to himself an elevated idea of the effect, which would be produced on the human mind and character, and on the general state of society, by the complete and unmodified operation of Christianity; but still his idea of this effect will be greatly below the right standard, if during this course he is in a situation for seeing much of the character of mankind. While the mind is attempting to model a finished character, and to give the full prominence in this ideal picture to the fair virtues of devotion, faith, humility, sanctity, and charity, and while it is attempting to imagine a world full of beings, of such an amiable and celestial kind,—it is impossible that the crippled, diminutive, and deformed shapes, which for the most part these virtues are doomed to wear in the Christian world, continually intruding on his sight, should not materially pervert the operation by which the mind is endeavouring to form to itself the idea of a complete

Christian, and of a Christian world, and infuse into that idea a certain measure of the surrounding and prevailing imperfection. The artist who produced the Medicean Venus would in vain, with the same genius, have attempted such a phenomenon, in the course of a long residence among the Hottentots, even though furnished with a volume of the clearest and minutest instructions and descriptions relative to the principles and lines of beauty; his power of delineating in his imagination a perfect form would have been depraved by an invincible preoccupation. It is true indeed, that, in our attempt to form a noble conception of what an individual or a numerous society under the perfect government of the Christian religion would be, we are assisted not only by a book of precepts and definitions, but also by many ancient and modern examples, of an excellence approaching in a respectable degree toward completely embodying the Christian principles. And this is most valuable assistance; but still, these examples are not so often presented to view, nor so habitually present to thought, as to preclude much of the operation of that unfortunate influence, by which the crowd of men as they *are* lowers our conception of what man *ought* to be. And with this imperfect standard of the excellence of Christianity gradually fixed in his mind, a man cannot feel the utmost of that disgust and regret which should in justice be excited by their religion around him. Besides, if it were possible to acquire and preserve, amidst so much irreligion, a perfect standard in the judgement, yet the moral feelings, which ought to accompany the application of it, would be deficient in vividness, as habit tends to make us indifferent in beholding that of which we even perceive all the evil.

In order to imagine a man who should feel the perfectly correct and full impression from a view of the state of religion in the several parts of this ill-fated world, we must suppose him possessed of extreme sensibility, early and progressively affected by the grand truths and objects of religion, brought up, till the age of maturity, in the society of two or three of the purest and most devout of human beings, in a state of entire seclusion from the world, well inclined to believe that mankind are now far better than, if what history he has read do not libel them, they formerly were, and chiefly occupied, in his soft retirement, in contemplating religious truth and ideal scenes of moral beauty. And we must suppose also, though contrary indeed to possibility, that when this man is brought forth from his bowers of paradise, and led round the world to survey the various classes and nations of mankind, he shall retain, in passing through scenes increasing at each remove in impiety and depravity, all that strong perception of the malignity

of the evils presented to his view, with which he first set out.

Let it be supposed that his first stage of observation, is a protestant country, like our own. Here one conspicuous circumstance would gratify him exceedingly; the book, but for which there would have been no genuine knowledge of religion on earth, is almost in every house, and the inhabitants are absolutely free to form their opinions from these sacred documents. The vast and extending system of efforts for promoting the knowledge and influence of religious truth, by the diversified means of all manner of writing and moral teaching, would delight him, till he came to compare it with the still vaster system, for promoting show, elegance, fashion, and amusement. A selection of persons, respectable in point of numbers, till compared with the mass of the population, might be found, approaching to some tolerable resemblance of the strong delineation of Christian character ever borne on his mind as the rule for estimating moral and religious excellence. But his satisfaction would be greatly exceeded by his grief and wonder, when he viewed the nation collectively, and ventured a kind of calculating conjecture at the stupendous disproportion between the measure of religious thought, motive, and practice, actually existing in the nation, taken as an aggregate, and that other measure, which would be enough to constitute them all such persons as Christianity requires. The immense and obvious exhibition of immorality, profaneness, and infidelity, would strike his senses as palpably and as odiously as the putrid exhalations of a surrounding fen; and his mortification and disgust would pass through all the varied degrees, as he turned his attention to the more decorous part of society, and observed the general want of high moral principle, the indifference or very slight attention to the concerns which religion so emphatically insists on, the contentment with mere forms and ceremonies among some who would not be deemed to disregard it, and the ignorance and illiberality of others who really are in earnest in their profession of it.

We will suppose him next to go to the popish countries on the continent, and, still, with his sensibility to every thing in the religious condition of these countries quite as lively, as if he had been conveyed directly thither from his original retirement. Supposing he had never before witnessed any idle ceremonies, any pomp of evolutions and decorations, applied to bedizen the primitive simplicity of the Christian institution, it would be the farthest thing in the world from his thoughts, on beholding the pageants, the tricks, and grimaces, which would meet his view in a popish country, that these were exhibited as parts and appointments of Christianity

Some of them would appear a bad imitation of the opera, and others a humble rival of the puppet show; the only wonder being, how any human creatures could perform such ridiculous mummeries and antics with such gravity of face. The discovery that this most miserable farce pretended to an awful sanctity, and that the chief managers were held in reverence as the peculiarly consecrated servants of God, might as well be accompanied by information of the absurd and impious tenets, and the several base maxims of morality, which compound themselves with this ritual to constitute, all together, the main substance of any thing acknowledged as religion in that country; for there would be no new surprise prepared, by delaying the discovery, that a vile and fantastical ceremonial of superstition must be founded on such notions, as will infallibly coalesce with immoral principles, and result in immoral practices. Now our observer having formed his idea of Christianity from the New Testament, as consisting of a number of very plain, with one or two very mysterious doctrines, as prescribing and inspiring a worship of simple devotion, very nearly divested of all rites, and as both imperiously commanding and naturally producing a pure and dignified morality,—with what sentiments would he contemplate this religious tragicomedy of mummery, error, and vice? Would he not feel nearly the same impressions, with the addition of much indignation, as if he had found the whole nation tainted with a disgusting and pernicious disease, and at the same time so infected in their minds as to be ostentatiously exhibiting the marks of that disease with an air of satisfaction and pride? Would he not be almost tempted to think, that something like the miraculous power, which was first exerted to introduce Christianity on the earth, as a holy and sublime system, must since have been surrendered to wicked men to be employed in transforming it into a system of corruption? Would it not strike him as the most signal and direful of all judgements of the Almighty, on the greater part of what is called the Christian world, that he should thus have abandoned his own best communication to be debased to a state, in which it becomes a perverter of those minds which it was originally adapted to enlighten and elevate? And would he not feel an irresistible conviction, that so long as Christianity, in spite of the sacred scriptures, and of all the labours of reformers, is retained in this state of debasement, there can be no real prosperity or peace in such nations, but an absolute certainty of successive calamities, becoming still more awful as the train advances, and smiting them with a continual stroke till they are either destroyed or reformed?

Let the supposed observer be conveyed next to a country

of Mahometans, where again he will find something purporting to be a religion, and even teaching the worship of one God. But the nature and attendant circumstances of this religion would soon unfold themselves to his view. And when he saw its pretended sacred book supplanting the revelation of God by a farrago of ridiculous trifles, vile legends, and viler precepts, mixed with some magnificent ideas, stolen for the base purpose from that revelation, like the holy vessels of the temple brought in to assist the debauch of Belshazzar and his lords; when he saw a detestable impostor acknowledged and almost adored in the office of supreme prophet and intercessor, this imposition enjoined, in the name of God, to be enforced as far as the power of its believers can reach with fire and sword, the happiness of another world promised to every sanguinary fanatic that dies in this cause, or even in any war that a Mahometan tyrant may choose to wage, the representation of that other world accommodated to the notions and tastes of a horde of barbarians, and, as a natural and just consequence of all, the whole social economy, after the energy and zeal of conquest had evaporated, living in a vast sink of ignorance, depravity, and wretchedness,—the shame and abhorrence with which he would contemplate such a moral exhibition, would tend to subside in a contempt of the human mind, which he would be compelled to regard as a base servile thing, just fit to be the dupe of all delusions, the drudge and devotee of all wickedness, and the sport and rightful property of whatever individuals of the mass have so much more vigour and depravity than the rest as to be able to erect a despotism of delusion and iniquity. In passing away from such a hateful scene, it would require a high degree of the Christian spirit to prevent his rejoicing, that such an impious faith, and debased morality, are so well rewarded by physical plagues. His religion however would triumph over his anger, and he would quit such a country with deepest regret and compassion, making that pensive appeal to heaven, 'Hast thou made all men in vain?'

But the last excess of alternate grief and indignation would be reserved for him to feel, on coming among a nation of absolute pagans. It has been the labour of his contemplative life to exalt his ideas of the divine essence, and as far as possible to abstract them from all those grosser modes of conception in which created objects are presented to our minds. He has made many an earnest, though unsuccessful effort, to refine his thoughts to the conception of a pure spirit. After an intense exertion to reach the abstraction of the attributes of intelligence, benevolence, and power, he has exulted to think of their combination in infinite force in one awful being. Finding, however, his faculties utterly sinking and lost in any trial

to contemplate these attributes under the predicament of infinity, he has laboured to elevate and expand his idea of the divinity to the utmost possible magnificence, by thinking of the grandest objects and operations in the universe, as the effects and imperfect displays of his attributes, and as helping a feeble mind to attain a slight, an exceedingly slight, approximation toward a right conception of the Supreme Mind. To these ideas, arising from the vastness of the universe, the number, magnitude, and order, of the heavenly bodies, the wonderful contrivance and power every where conspicuous, and especially in the creation of such numberless legions of intelligent beings, he has been solicitous to add the strongest illustrations of the Deity given in the inspired scriptures. And finally, the contemplation has not terminated in the speculative magnificence which at once elevates and overwhelms the understanding, but has ultimately rested, with all the inexpressible emphasis derived from such magnificent views, on our own solemn relations with the God of justice, and the God of mercy. In the course, and under the just impression, of such contemplations, let him enter a country where the majestic idea of a deity, originally imparted to our race, is transmuted into an endless miscellany of fantastic and odious fables, in what are esteemed the sacred books, and in the minds of that small proportion of the inhabitants that read them; and where the mass of millions, together too with the more cultivated few, fall prostrate in adoration of the rudest pieces of mud and lumber that their own hands can shape. Let him walk out from his retired room or tent, after his soul has been raised in prayer to a real and an infinite being, and approach one of those many shrines, which, in a populous district, he may see deforming the country round him, and behold a number of creatures in his own shape fixed in petrified reverence, or performing grave ritual antics, before a filthy figure, or sometimes an unshaped lump of wood or stone, daubed black and red, which piece of rubbish, without a shape, or in a shape more vile and ugly than it is possible for European hands to make, stands there in substitution for that Infinite Spirit which he has just been worshipping:—it stands for the most part in real and perfect substitution; but if it were in representation, the case would be very little better. Let him go on a variety of excursions, to make out, if he can, a list of all the modes, all equally vile, into which their idolatry has varied its prolific caprice. Let him gently interrogate, or remonstrate with, some of its wretched slaves, and see to what a depth of infatuation the depravity of the human mind can gravitate. Let him observe the innumerable ceremonial fooleries, mixed with filthy consecrated customs; and then for a moment recollect, if indeed he can be willing to have such opposites for a moment associated

in his mind, the simplicity and spirituality of the Christian worship, the dignity of the very tastes which the religion cultivates, and its appropriate purity of manners. Let him observe, as performed at the dictate of the laws, customs, and priests of this superstition, such barbarous and whimsical self-inflicted penances and torture, and such sacrifices of living relatives, as it would be supposed some possessing fiend had compelled the wretched pagans to adopt for his diversion; let him observe, amidst these tyrannic rigours of a superstitious conscience, an entire want of conscience with respect to the great principles of morality, and the extinction, in a great degree, of the ordinary sympathies of human nature for suffering objects; let him notice the deceitful and cruel character of the priests, exactly conformable to the spirit of the superstition; and let him consider those unnatural but insuperable distinctions of the classes of society, which equally degrade the one by a stupid servility, and the other by a stupid pride. And finally, let him reflect that each day many thousands of such deluded creatures are dying, destitute of all that knowledge, those consolations, and those prospects, for which he adores the author of the Christian revelation.—How would he be able to quell the sentiment of horror, which would arise in his mind at every view and every thought of what we have thus supposed him to witness? He would feel as if something demoniac infested all the land, and pervaded all the air, inspiring a general madness previous to a general execution. For he would feel an unconquerable impression, that a land could not be so abandoned of the divine mercy, but to be soon visited by the divine vengeance; and that vengeance he would hardly at some moments be able to deprecate, while beholding the occasional extraordinary excesses of frantic abomination. It would appear to him, that the very time was come for a glorious display of justice, and that such a solitude as that which Noah found, on descending from the ark, would be a delightful sequel to this populous and raging tumult of impiety. In his retired and reflective moments, his indignation would again relent; and he would fervently implore that the mercy of heaven would not suffer so large a part of the earth to continue darkened as if by the smoke of the infernal pit, and that all means, ordinary and extraordinary, might immediately be put in action for reclaiming any part of the infatuated and thus far devoted race.

Impressions and emotions, somewhat like those we have described, would probably be experienced by a man possessing a perfect and undiminishable moral and religious sensibility, if conducted, as a witness, through the gradations of impiety to the paganism of our Asiatic subjects. If Indian traders, offi-

cers,and adventurers, feel an easy complacency at this last view, it only proves that they are not persons with whom any religious, any Christian argument can be held. A moral sense that belongs to complete man is wanting to them; so that infinitely the most important of the elements and phenomena of the moral world are unapparent and impalpable to them: just as much so, as that class of things and properties are, to our present five senses, which might, as Locke observes, have become perceptible to us by means of a sixth or seventh sense, which the Creator could no doubt have given us. To these men, all the concerns and interests designated by the terms divine, spiritual, immortal, are nearly the same as non-existent. And as, with their bare half of that perceptive faculty which is essential to complete rational man, they cannot for their lives make themselves see the millions of a vast nation in any character more important than that of consumers of exported commodities, or growers of rice and indigo, or fabricators of manufactures, or the materials for recruiting regiments,—nor comprehend how any greater evil can exist or arise among them than their consuming or producing less of marketable commodity, or their choosing to be governed by one set of their fellow-mortals rather than another,—they are most violently angry at a class of men who must needs pretend to see these millions in a far different and infinitely more important light, as beings that have souls, accountable to their Creator, but merged in the most melancholy ignorance of themselves and of him; as hideously degraded by a hateful superstition; and therefore as objects whose condition calls mightily for the compassion and assistance of their more favoured brethren. But it is this latter class of men, who can perceive the moral, religious, and eternal, interests of mankind, and of any portion of mankind, as inconceivably more momentous than all their political and commercial economy; who cannot behold without horror a countless population prostrating themselves before idols, and who think a government that does not do all it can do to reduce the evil will incur the vengeance of God,—it is only this class of men that can be admitted as competent of mind to reason on our obligations respecting the religious condition of India. Among these Mr. Cunningham stands conspicuous. We will give a brief sketch of his work, too brief, on account of that length of general reflections into which we have been unwarily betrayed: but this is of no consequence, since all who take an interest in the question will soon read the book, if indeed they have not done it already.

After asserting, in very few words, the general duty of Christians to endeavour to extend the knowledge of their religion, he argues the special duty of introducing it in India, on

the ground of the exclusive power which Great Britain holds there, of the compensation which we owe to India for the wrongs we have done her, of the benefits we have derived from her, of the strict relation existing between us and the Hindoos as governors and subjects, and, above all, of the malignant and pernicious character of the superstition of which they are the victims. This last topic, of course, forms the main ground of argument, and occupies half the essay. The materials supplied for this argument, from the books of the Hindoos, from their character, at length, and not till of late, clearly unfolded to the inquisitive public, from their customs, and from the estimates and descriptions given of them by many intelligent and honest Europeans, who have been among them,—were only not infinite. Mr. Cunningham has shewn very great judgement in his selection, and has at each step turned facts into arguments with distinguished acuteness and success.

Some sensible persons, who, in consequence of so many facts made familiarly known by means of the recent religious discussion concerning India, have found themselves suddenly surprised into a totally different opinion of the Hindoos from that which they had lately entertained with the generality of their countrymen, have inquired how such a prodigious deception ever came to be so prevalent. A little while since, when they happened to look toward the plains and cities of Hindostan, they saw a meek peaceful race, too kind and tender to hurt even the most despised animals, innocent of cruelty and deceit almost as babes, and rising occasionally from this timid gentleness only to become heroically sublime in the endurance of sufferings preparatory to a final beatitude; a melancholy superstition indeed, but still partaking much of grandeur, as an ultimate union with the divine nature was represented as the object to which they aspired in these voluntary tortures. An interval has elapsed; they have looked toward that country again, and the plains and cities exhibit nothing but a crowd of deceitful, ignorant, and cruel, though inert barbarians. The deception was imposed, in a very considerable degree, by that hatred of Christianity which influenced several visitants to India, during the former half of the last century, to make false representations of the Hindoo character, in aid of the infidel philosophers who were zealously trying to establish that there was no need of the Christian religion to make human society virtuous and peaceful. In further explanation of this strange deception, Mr. Cunningham makes the following sensible observations.

'We contend then, that the general practice of the writers upon this subject has been to adorn the Hindus with virtues, which by no means

belong to them. If it is asked what account can be given of such unmerited panegyrics; it would not be difficult to reply to the question. Every man who has discovered, or conquered, or assisted to conquer, a remote country, feels that he himself gains something from the rank, which this country occupies in the scale of nations. Hence it arose that the illustrious Raleigh tells us, the elixir of life is found upon the continent of America; and Ctesias hat there are fountains of liquid gold in India. Or if such persons really conceive that solid advantages must accrue to their country, from the intercommunity between their discovery or conquest, and their own nation, being encreased, they esteem their own exaggerations a kind of 'holy lie' which the expediency of the case may warrant. Added to this, there is a feeling of superiority in seeing others blindly admit what we know to be false, which is the source of much spurious intelligence from distant lands. Since then it is from persons thus situated that our first impressions concerning Hindustan were principally derived, we are certainly at liberty to look that evidence in the face which we have received. There are two circumstances of a less general nature than these that should be specified, and have a similar bearing on our argument. The first is grounded on the *peculiar history* of Hindustan, and the next upon a *peculiarity of philosophic opinion*, which has for some time prevailed. The Hindus, it is to be considered, are an injured people. Their country, for near a century, has been made a stage, upon which the Western nations have disputed for the empire of the world; their population has been drain d to fill the ranks of the contending parties; and whoever has conquered, the Indians have bled. These wrongs have actually given them an interest in the eyes of those who have not immediately profited from the spoils; and those who pitied them have justified their commiseration by elevating the objects of it. Their cause has moreover been pleaded before a most august assembly, and by the first orators of the age It was the business of these men to take the ground of argument most favorable to the Hindu character, and in the moment of enthusiasm they have sometimes gone beyond the truth. The influence of such pleadings has naturally been felt throughout Europe, and has done much to give the Hindus a higher place in the general opinion, than they deserve. The second specific cause at which we hinted, a peculiarity in the opinions of the times, is indebted for its celebrity to the school of Geneva. It is that of degrading the virtues of civilized society, or allowing nothing to be good which is not barbarous. The result of this notion is a profuse and universal panegyric upon every people who are without the confinement of cloathing and beyond the grasp of law. India, perhaps, did not quite deserve the homage of these modern philosophers, and she will be little thankful for it. She has however been placed in the singular situation of receiving, as in the two cases specified, the pity of the good for her imaginary virtues, and the applause of the bad for the supposed barbarism.' p 13.

Our author advances, successively, against the Hindoos, the charges of treachery, indolence, and cruelty; and amply establishes them by an accumulation of the most precise and striking testimonies from Halhed, Holwell, Verelst, Orme, Scrafton, Nieucamp, Tennant, Lord Teignmouth, and the Baptist

missionaries. Some of these testimonies having been given very many years since, it is wonderful that the delusion respecting the Hindoo character should have been so extensive, and lasted so long. Several of the charges are sustained by citations from the laws of the Hindoos, as exhibited in Halhed's Code, and from some of their sacred books; as for instance, under the charge of indolence, this sentence is brought from the Geeta; "Man's wisdom is confirmed when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes." As the accusation least to be expected, against a people so long celebrated for mildness and humanity, was that of cruelty, this accusation is substantiated at considerable length by direct testimony from the most decisive authorities, corroborated by references to the religious ceremonies, the laws, and the customs, of the Hindoos. The summary judgement on their moral character is justly given in the following passage.

'In summing up our evidence, it may be observed that *treachery* and *indolence* furnish the decisive traits by which an Indian may be recognized, whilst his cruelty often takes a more terrible aspect than that of any other people. It may also be remarked, that these master passions, as they subdue every thing else, so sometimes they mitigate each other. In some cases the excessive apathy of these people bids them prefer inaction to treachery or revenge. In others, the vindictive spirit renders them too furious to slumber, and too incautious to deceive. In almost every case, when they do act, or where they would revenge, they employ the weapon of treachery. They are sedately cruel, mischievously idle, and scientifically perfidious. Such a mixture of vices will not surprize those who have any acquaintance with the constitution of man. They will remember that disease also has its moments of vigour, and that the mind which generally does nothing, most frequently displays its temporary energy in doing wrong. They will consider also, that as harmonious arrangement is one of the qualities of a perfect mind, so it is the property of a bad one to reconcile discordances.' p. 43.

A few pages are employed in proving that the character of the Mahometans in India contains about the same quantity of depravity, with a slight difference of modification. Perfidy and sensuality, accompanied by an habitual promptitude to murder, are assigned as the distinguishing qualities, by Mr. Scrafton, in a most pointed and odious description which he has given of that character.

Our author next reviews the civil and political institutions of Hindostan, illustrating their bad principles and pernicious operation. After noticing that despotism, in its most unqualified and unlimited form, is guarded by a peculiar and transcendant sanction in the Hindoo institutions, —a circumstance that sufficiently bespeaks their origin,—he proceeds to the consideration of polygamy, slavery, and the castes. This last execrable in-

stitution is examined at great length, and with admirable discrimination and force of reasoning, aided by a knowledge of the most important principles of political economy. And it is impossible, in reading these pages, to help wondering how any philosopher, or professed Christian, or even civilized man, can ever have been found to attempt a justification of such an enormous violation of the laws of nature, morality, and policy, or even to employ, like Dr Robertson, a language of reluctance and hesitation in reprobating it. This able disquisition is followed by a short notice of the universal systematic corruption in the Hindoo and Mahometan administration of justice, of the trial by ordeal, of the infanticide, of the legal sanction (under the form of regulation) of robbery, and of some other among the many iniquitous and debasing institutions of a people which seems to have been, beyond all others, the sport of the genius of evil.

The examination is carried forward from the civil institutions to the religion of the Hindoos, of which the depraved practices and pernicious appointments thus far enumerated are to be considered partly as effects, and partly as portions; very much as portions, for that superstition far surpasses all others in comprehensiveness, extending its monopoly of sanction and prohibition, as appears in the Institutes of Menu, to every arrangement in the social economy, and to the most trifling actions of life. A Hindoo, if competently read in the prescriptions of his own system, could not so much as eat a spoonful of rice but under the check of perhaps dozens of religious regulations. Those of the people, who are the most faithful to the superstition, owe it to their extreme ignorance of the astonishing extent and minuteness of its appointments, that they are not actually starved to death in the prison of their own consciences. It may well be supposed, that the more important concerns would not escape the religious regulation of lawgivers, who could find in the smallest matters so much that could be turned to the account of despots, priests, and wooden or demon gods.

From the pernicious institutions and usages being thus all set in the ground-work of the superstition, Mr. C. justly argues that no expedient short of the introduction of a new religion can much avail, even toward the civilization, not to mention the highest moral interests, of India.

'Justice and benevolence in this case demand of us the use of every mean for the subversion, not only of existing institutions, but of the moral system in which they originate. In such an attempt, it would be wild to oppose acts to principles, and to aim at changing the heart by municipal regulations. But if we had no moral object, and proposed to let the virtue of the people shift for itself provided we could not reform their manners, we must come to the same conclusion. Corrupt manners indicate a diseased habit. Any attempt therefore to change them, may drive in the

disease, or give it different and perhaps worse symptoms, but can never expel it. Cut off one head of the monster, and another will appear. Christianity herself, though she aimed at universal civilization, yet never meddled with existing institutions. She gives principles, with the assurance that laws will grow out of them, and that, if men once desire or deserve instruction, they will not long remain without it.' p. 104.

As to a few of the most outrageous customs, however, we have no doubt that Mr. C. would approve their immediate suppression by civil authority, so far as it can be done with safety; and this actually was done by the British Government, a year or two back, in the case of the customs of exposing infants and drowning at the place where the Ganges opens to the sea.

He takes an external view of the 'Religion' of Hindostan, considered as to its general features, its sacred usages, and its chief philosophical opinions. But it is unnecessary to follow him over this ground. He easily proves the pernicious influence of polytheism, and idolatry, and of the ridiculous, and horrible penances and sacrifices which form the deserved and appropriate train of those detestable delusions; and he very sensibly argues the immoral effect of the doctrines of fatalism and immaterialism, as maintained in the principal philosophical school of India; which dogmas, at least in the most gross and mischievous of their inferences, have found their way to the minds of the most ignorant of the populace, in consequence of that instinct, by means of which the most stupid of wicked creatures are sure to become acquainted with whatever tenets are of a nature to justify or extenuate their immorality, even though those tenets originated so far off as in the schools of philosophers.

The latter portion of the Essay is on the Means and the Consequences of diffusing Christian knowledge in India. The first thing requisite here was, to consider the obstacles; and accordingly, the author has examined the force of the resistance to be expected in the opposition of the Brahmins, the obstinacy with which the Hindoos adhere to their customs and principles, the indifference of disposition attributed to them by some of the objectors to the design of Christianizing them, and the influence of the bad conduct of European Christians. The discussion is conducted very acutely, especially on the subject of the opposition of the Brahmins, and the terror inspired by their power and promptitude to inflict the most formidable of Hindoo punishments, the loss of caste; but we do think the magnitude of this obstacle appears more reduced in our author's argument, than it will be found in practical experiment; though certainly the experiment of the Bap-

tist Missionaries has proved the obstacle to be much less fatal, than the enemies of missionary schemes have been pleased to represent, with as noisy and unreasoning a pertinacity as that of the very respectable gentlefolk who shouted out for two hours without intermission, 'Great is Diana,' or that of the philanthropic senators from Liverpool, who repeated in Parliament, year after year, the identical assertions, in the identical words, about the ruin which would follow the abolition of the slave-trade.

As opposed to the discouragement and intimidation arising from these obstacles, the author has enumerated, and in a very spirited manner illustrated, several circumstances, promising to operate as facilities, which may be found in the internal state of the country, the situation and character of the people, their quality of passiveness, and the political situation of India as a subjected province of our empire. In remarking on this last circumstance, he has thus stated the claims of Christianity and its advocates and teachers on any thing that should pretend to call itself a Christian government.

'Let the ægis of government be employed to shelter, as well the preachers as the converts, and the religion will thrive under it. Nor is this too much to ask. There is a wide difference between persecuting one party, and protecting another; between beating down the arm of Brahminism, and staunching the wounds it inflicts. We may not have a right to overthrow this superstitious tyranny, but we have the fullest to shelter the miserable subjects of it.' p. 129.

A brief view is taken of the past successes, and the present numbers, of the Christians in India. In considering the means of executing the design in question, the author treats briefly of the obvious and indispensable expedients of translating the bible, dispersing tracts, and forming schools; together with what appears to us the very strange proposal of gradually substituting the English language for the languages of India. But all these are considered as only particular and 'subordinate' means, to be employed under the grand comprehensive institution of an established church in India, the necessity and arrangements of which are extensively insisted on. Probably the author would have shortened his subject very much, if he had considered how unlikely it appears from the past history of our Indian states, that the government will ever be in a situation to deem it prudent, or even find it practicable, to afford the enormous expence of such an institution. Surely in such circumstances, and such times, all the proposed expedients for the pious work ought to be of the most simple, practicable, and unexpensive kind. It always injures a good cause to insist on exorbitant means for its service.

Beside the obvious impracticability of the scheme, we are

not to slight any useful caution that may be suggested to us by the reasonings and denunciations of the alarmists. They have vehemently protested to us, that even the connivance and permission of the Asiatic government to private and obscure individuals to preach and distribute bibles and tracts among the natives will rouse, and incense, and arm all Hindostan against us; of this we do not believe one word. But they have still more vehemently protested, that a formal systematic system adopted by government, as a measure of authority, and as an absolute branch of its administration and even its constitution, would certainly and instantly 'set on fire the whole course of superstitious 'nature;' and here, though they vastly exaggerate, no doubt, we are by no means competent to say they are entirely mistaken. We plainly think it would be a dangerous and unavailing experiment. After such observations, it is of less importance to notice the mistaken argument on which the proposal is chiefly founded, that we must present to the Hindoos a complete uniformity of religious doctrine and worship. Mr. C. might easily have recollected, that no institution ever can secure an uniformity of opinion, among persons who are to think freely. This point, as applicable to this case, is most forcibly urged by Mr. Fuller, in his remarks on the sermon of Dr. Barrow. In the name of the extolled liberality of the nineteenth century, let all good men have full and equal liberty and scope to employ themselves in a work which needs more than all the zeal and abilities with which they can all coalesce to promote it.

We have not room to remark on the concluding section, which treats of the diffusion of Christianity in India; except that amidst much truth and ingenious reasoning, we think Mr. C. is rather too sanguine and rapid in his calculations.

With such exceptions as we have hinted, and perhaps one or two more, we must give our warm applause to this performance.

Art. XI *A Vocabulary, English and, Greek*, arranged systematically, to advance the Learner in scientific as well as verbal Knowledge. Designed for the Use of Schools. By Nathaniel Howard. 12mo. pp. 164. Price 3s. 6d. Longman and Co 1808.

THE general plan of this work is highly useful, and we wonder it has not been more frequently adopted by the instructors of youth. Vocabularies are constantly used with success in teaching French and Italian; why should they not be employed in teaching Greek? They are more necessary in the latter than in the former languages. For in the French and Italian there is such an abundance of words, similar to those of the same signification in English, that the learner need only see them to know their meaning. But it is quite otherwise with the Greek, which

contains few words similar both in sound and signification to the Latin or English. For this reason, the learner is compelled to make repeated references to his Lexicon, before a Greek word becomes his own by being completely fixed in his mind. It appears to us that a vocabulary is peculiarly useful in acquiring a language of this description. A word is more easily retained when it has been carefully committed to memory, than when a cursory notice has been taken of it, merely sufficient to construe the sentence in which it occurs. In a vocabulary, the learner may have the advantage of knowing the most general meaning of a word; but in construing a common passage, such an unusual signification may be required, as he may not have occasion for again, until he has entirely forgotten it, and he must therefore have the trouble of searching the Lexicon repeatedly for the same expression, employed in the same sense. If in the course of his reading, he finds a different meaning required, than the one which he had learnt from the vocabulary, he has yet the satisfaction of knowing which of the two significations is most usual, and by dint of comparison and contrast forgets neither.

In drawing up a vocabulary, much care is requisite in order to realize all the advantages of the plan. In the first place, it should not contain very many words, or it defeats its own purpose, and becomes, like a 'Memoria Technica,' so replete with barbarisms, that the memory sinks under the load, and instead of being invigorated and assisted, loses all its strength. The memory is not like the air, elastic to an infinite degree. In the next place, as a vocabulary is intended for the use of learners, such words should be chosen as are found in initiatory authors; else they will be forgotten before they occur in reading, and the time and pains employed in committing them to memory will be lost. We entirely disapprove of confining the selection to the original roots, both because there are some of these which are not called for, during the two or three first years of learning Greek, and because the meaning of some derivatives is so peculiar and distinct that a knowledge of the root will not explain them.

There is much to commend in the execution of the performance before us; though at the same time it would easily admit improvement. There are rather too many words in the selection, and some are not sufficiently common to warrant an introduction into a manual for youth. Such words as γαργαλιζω and αικαλλω should be omitted. There are many roots in the vocabulary of verbs, which may be advantageously changed for derivatives of more frequent occurrence. The scientific instruction which this volume communicates is so trifling, that it might have been spared without any detriment to the Greek pupil. Some of the observations are introduced in a manner so unusual and abrupt, that they partake of the ludicrous. The following extract will give the reader an idea of the work.

'A collection of waters is

The Ocean	Ωκεανος, ου. m.
The Sea	Θαλασσα, ης. f.
A river	Ποταμος, ου. m.

Wolga is the largest in Europe.

A stream	Ῥειθρον, ου. n.
A rivulet	Ῥυαξ, ακος. m.
A brook	Χειμαῤῥος, ου. m.

A pool or pond	Λιμνη, ης. f.
A lake	Λιμνη, ης. f.

The Lake Superior in North America is 1500 miles in circumference.

A marsh, or fen	Ἑλος, εος, ους. n.
A fountain, or spring	Πηγη, ης. f.
A well	Φρεαρ, ατος. n.
A wave	Κυμα, ατος. n.
The tide	Κλυδων, ωνος. m.

influenced by the attraction of the Moon.' p. 6.

Art. XII. *Four Sermons, preached in London, at the Fourteenth General Meeting of the Missionary Society*, May. 11, 12, 13, 1808, by the Rev. John Campbell, D D. Edinburgh: Rev. Richard Pearsall Allen, Exeter: Rev. Robert Winter, London: and Rev. John Martyn Longmire, L. L. B. of Hargrave. Also the Report of the Directors and the List of Subscribers, &c. 8vo. pp. 142. price 2s. 6d. Williams and Smith. 1808.

IT is a very consoling reflection, that amidst the ravages of war, and the distractions which agitate the nations, that kingdom which is not of this world is extending its peaceful and bloodless conquests; and that the methods adopted in order to attain this important object accord with those pure and benevolent principles which form the basis of its establishment. An association, founded on union of sentiment and design respecting the essential truths of Christianity, and combining the exertion of various talents and energies in one common cause, is an object sublimely engaging. It is inspiring to all the Christian feelings of zeal and love and hope and joy; it is fitted to make us ashamed of our little controversies and differences, and to hide them in the blaze of its radiance. A volume which details the plans and operations of such a society, and records the arguments and exhortations of its friends in its support, ought not to be subjected to the ordinary laws of criticism; it deserves to be estimated only by those feelings which are congenial with its own exalted spirit.

While there are degrees of glory in the constellations, we may expect diversities and gradations of talent in the Christian ministry. It may therefore be presumed that we are not without our preferences in judging of the comparative merits of the discourses before us. Each advocate of the cause seems devoutly impressed with its importance, though not equally capable of exhibiting distinctly and fervently that impression before others, so as to awaken a train of kindred emotions. Dr. Campbell's sermon is intitled 'the Acclamation of the Redeemed,' (Rev. vii. 10.) and is characterised by peculiar energy of thought and expression. The arrangement of his subject, which is discussed in a series of observations, is methodical and perspicuous; it presents a variety of interesting topics to our view, and these are illustrated in a very impressive manner; we could only have wished, that the precise object for which he was pleading had been more strictly regarded, and the bearing of each remark toward the professed design rendered more obvious and direct. The next discourse, by Mr. Allen, 'the certain accomplishment of the divine pur-

poses,' Isa. xliii. 13.) is still more defective in this respect. The text is admirably suitable; and the plan is well contrived to develope its whole meaning; but by attempting fully to explain the nature of the work of God, Mr. A. has given the sermon too much the appearance of a *Compendium Theologiæ*. His style is animated and diffuse; it is rather overcharged with poetical quotation. The third sermon by Mr. Winter has for its subject, 'Union among Christians, the appointed means of diffusing the gospel.' His text is John xvii. 20. 21. He has selected the prominent idea of the passage, and arranged every observation so directly in illustration of it as to exhibit an admirable specimen of unity of design, combined with the most luminous and forcible reasonings. The excellent discourse of Mr. Longmire presents to our view "the faithful Missionary's reward.' Dan. xii. 3. The arrangement is simple, and the sentiments appropriate and scriptural; the whole sermon is an eloquent display of the affectionate and liberal feelings of a preacher who is animated with the spirit which 'becometh the gospel of Christ.'

We sincerely rejoice in the prosperity of this institution; persuaded that it will never decline, while directed by enlightened zeal, and aiming at an object so extensively benevolent and so certain of eventual accomplishment as the promotion of the Redeemer's kingdom in the world

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Art. XIII. *Sequel to the Useful Arithmetic:* or an Attempt to explain and exemplify the Nature, Principles, Operations, and proper Application of the higher Branches of the Science of Numbers. Including appropriate Exercises, Questions, Contractions, and Tables: designed to succeed the former Tract, and complete a System of Arithmetical Instruction. By Adam Taylor. 12mo. pp. 223. Price 3s. 6d. Longman and Co.

MR Taylor seems to be grievously afflicted with that itch for writing books of arithmetic, which is now so unhappily prevalent, and tends so much to increase the vexations of reviewers, without rendering any service to judicious teachers, or in fact answering any good purpose but that of advertising the writer's school. Not content with 'The Useful Arithmetic,' and a 'Key' to unlock its precious treasures, (noticed in our first volume) he now brings forward 'The Sequel to the Useful Arithmetic,' and promises 'The Key to the Sequel:' nay, we have broad hints of 'An Appendix' to the Sequel; and time perhaps will at length produce not only a 'Key' to the Appendix, but a Supplement, and a Key to that.

The title-page of this 'Sequel' is a little delusory. It promises to treat of 'the *higher* branches of the science of numbers,' and to '*complete* a system of arithmetical instruction:' yet it terminates with Duodecimals, omitting Alligation, Single and Double Position, and Circulating Decimals; probably reserving them for either the Appendix or the Supplement, which may then appear in the superlative degree, and contain the *highest* branches of the science of numbers. Mr. Taylor does not always exhibit the best, nor even correct rules; those he has given for the cube and higher roots will be found very operose in practice, compared with those which are now commonly used, independent of logarithms; and the method of reducing fractions to their least common denominator, p. 26. is not *general*, as it may fail unless the divisors are

restricted to prime numbers. A gentleman, who is so fond of writing, may perhaps find but little leisure for reading; we would beg, however, to refer him to p. 163. vol. ii. of Manning's Algebra, where he will find this rule demonstrated, and the cause of the restriction pointed out.

Though we could write down perhaps in ten minutes the names of a hundred authors of Treatises on Arithmetic, we do not remember above three or four whose performances display either knowledge or taste: Bonnycastle's, English's, Hutton's, and Keith's, are by far the best and most scientific for the use of schools; but the only book we recollect, that contains a complete view of the theory as well as the practice of numbers, is the excellent old Malcolm, published in 1730.

We are afraid the publication of so many works under the title of *Keys* to Arithmetic, will tend to encourage very pernicious habits of indolence in both preceptor and pupil. The pupil can obtain a 'Key' as well as his master; and no ordinary vigilance can prevent his having recourse to it. Arithmetic, though the humblest of the mathematical sciences, is still of great importance, since its object is to impart the habit of computation; a habit which is called into daily exercise, either in the pursuits of commerce, or in the abstruser mathematical investigations, but which can never be acquired by merely transcribing solutions from a Key. A skilful tutor will not satisfy himself with ascertaining, by reference to a Key, that his pupil's operations are right, but will examine whether he understand them; and to this end, will see him perform his work, he will try his adroitness at the invention of modes of operation in novel cases, and will diversify his examples, so as to prove the readiness and correctness of the methods the scholar adopts. Scholars who are not thus instructed, owe very little to their tutor; and must necessarily have almost every thing to learn, with regard to expertness in calculation, after they have left school.

Art. XIV. *Evangelical Advice and Encouragement.* A Farewell Discourse, addressed to a Congregation in Ebenezer Chapel, Truro, Oct. 2, 1808. By Benjamin Coxhead. 8vo. pp. 28. Price 1s. Button. 1808.

IT does not clearly appear from this sermon what were the causes of that separation, on account of which it was delivered; but if we may judge from its spirit and sentiment, they could not be discreditable to the preacher. The discourse is grounded on Philipp. i, 27, 28; it is not particularly distinguished by excellence either of method or style, and would probably not have been published except at the request of the society to whom it was addressed; but it is sensible, affectionate, and appropriate; the doctrines are those which all ministers should glory to preach, and the advise is such as all hearers would do well to follow.

Art. XV. *The Practical Norfolk Farmer;* describing the Management of a Farm throughout the year; with Observations founded on experience. Dedicated to Thomas Wm. Coke, Esq. 8vo. pp 117. price 5s. bds. Norwich, Stevenson and Co; Harding. 1808.

THIS little book is intended for Gentlemen of landed property, who reside in the distant counties, and are desirous of introducing the Norfolk husbandry on any part of their estates: and if any of

those gentlemen would rather give *five* shillings, than *two*, for common-place instructions on the most common operations of farming arranged in the form of a Calendar, these loosely but elegantly printed sheets may deserve their perusal.

Art. XVI. *Original Poems, Sacred and Miscellaneous.* By Sarah Medley. 8vo. pp. 228. Price 7s. Liverpool, Robinson; Johnson. 1807.

MISS Medley's volume contains specimens of monstrous metaphors, patchwork and buckram epithets, feeble and worn-out thoughts, bad English, and sheer unintelligible absurdity, that few critics would have the clemency to pass over in silence;—indeed we have seldom seen the faculties of imagination and judgement so unequally proportioned, as they appear to be in her mind. And yet the pious and benevolent feelings, by which we have no doubt she is animated, deserve praise and patronage: she only pretends, as she justly may, to "the negative merit of having expressed no sentiment inimical to the best passions of the human heart, or the sublime influence and tendency of that religion inculcated in the sacred scriptures;" and there are many passages among her poems for which very complacent readers may be found, especially among those who cherish the memory of her venerable father, the Rev. Samuel Medley of Liverpool. The Poems are of various kinds, chiefly narrative and descriptive; some of these are founded on passages of scripture, and others on remarkable anecdotes or trifling domestic occurrences. The versification is generally melodious. Few passages of equal length are less faulty than the following, though there are many perhaps which display much higher powers of fancy.

> 'Ye pious souls, beneath the Almighty's stroke
> Whose spirits yield, by long afflictions broke,
> Sure as the glooms of winter pass away,
> And spring and summer bring refulgent day,
> Your hearts shall live, and chang'd your pensive strain,
> Shall of surprising goodness sing again.
> Say not, while hovering clouds involve your breast,
> That nought but thorns the wilderness infest;
> Superior still the fair, the fragrant rose,
> Amidst the tangling mazes richly glows;
> For you the sun's re-animating ray,
> For you autumnal seasons tribute pay;
> From the first glittering beam, and melting shower,
> To the ripe harvest, and encrimson'd flower,
> All are for you: O hear a Fath[illegible] voice,
> "Rejoice," and yet again he saith, "rejoice;"
> And bless the hand that cheers your toilsome road
> To halcyon rest—the bosom of your God.' pp. 4, 5.

Art. XVII. *Mahomet:* A Prize Poem, recited in the Theatre, Oxford, in the Year 1808. 8vo. pp. 23. Price 1s. Rivingtons, Longman and Co. 1808.

THE author of this Poem, Mr. Matthew Rolleston, of University College, seems to have owed his success to a good ear, considerable

practice in reading and writing verses, and a sufficient acquaintance with the subject proposed. The following lines are among the best in his performance.

'Weep, lost Arabia, Land of sadness, weep!
Rude o'er thy head the storms of battle sweep.
Oft have thy deserts heard the angry roar
Of midnight tiger, all athirst for gore:
Oft have they seen the Simoom's purple blast
Shed Plague, and Death, and Ruin as it pass'd;
Yet not the Simoom's blast, nor Beast of night,
Rag'd half so fierce as Mecca's Fiends of fight.
Dreadful they came; and, as the torrent flood
Rolls down its stream huge rock and ancient wood,
Till all save where some scatter'd stems remain,
Lies one wide wat'ry scene, one liquid plain;
So, thro' thy land, each tribe and wand'ring horde
Sank trembling down before Mohammed's sword,
And to the Koran's sterner rule resign'd
The charter'd birthright of a free-born mind;
Save that some nobler few, content to roam,
Their wealth the jav'lin, and the waste their home,
Dar'd live, tho' poor yet proud, tho' exil'd free,
Or die, the martyr-sons of Liberty.' pp. 16, 17.

We might specify many uncouth lines; for example,

'Here too Mohammed first, by pow'r, by rage
Unaw'd, dar'd ope the Koran's mystic page.'

Art. XVIII. *Exercises on the Globes*: interspersed with some Historical, Biographical, Chronological, Mythological, and Miscellaneous Information; on a new Plan: to which are added Questions for Examination: designed for the Use of Young Ladies. By William Butler. 4th Edition with additions. 12mo. pp. xxxii. 400. price 5*s*. 6*d*. boards Mawman &c. 1808.

AS far as this book consists of "Exercises on the Globes," it is perhaps neither much better, nor much worse, than many other publications for a similar purpose in the course of the last twenty years. But the peculiarity of this work is the immense quantity of literary gossip, which the author has scattered over its whole extent, and often disposed very injudiciously. There are not wanting advocates for this 'miscellaneous' mode of conveying information, adopted by Mr. B. in all his school-books: but we are much inclined to fear it has a tendency to enfeeble the mind, to give it a relish for desultory reading, and to indispose it for serious and systematic study. The shape assumed by the questions is often like the following; "When it is mid-day at the metropolis of England, what is the hour where Orellana arrived Aug. 26, 1541? where the Marquis de la Fayette was confined? —where John the Baptist was *decollated?* — where Octavius defeated Anthony and Cleopatra, Sept. 2, 31 years B. C.? — where Capt. Hawkins disposed of his first cargo of negro slaves? where Sir Cloudesley Shovel was lost? at the birth-place of the grateful black servant who supported his indigent and dying master,

Camoens, by begging alms?" — And, our author might have added, where a certain poet slept when he dreamed of Mr. Butler, and on waking wrote the following prophetically descriptive line;

Delphinum appingit sylvis, in fluctibus aprum.

Whatever else the "young ladies" may learn, or neglect to learn, by means of Mr. Butler's book, and however it may increase that propensity for "*Miscellaneous*" *conversation* of which they are sometimes ungenerously accused, they cannot derive from it any disposition to slander or detraction. Mr. Butler praises in all directions. It is deeply to be lamented that "the elegant Addison" is beyond the reach of his commendation. But "the amiable Mr. Tomkins"—"the learned Dr. Rees"—Mr. Butler's "much beloved son-in-law"—his "much esteemed friend Mr. John Hodgkin"—"the incomparable artist Mr. Ashby"—the "unquestionably" best teacher "of *practical* astronomy, and of geography too, Wm. Frend, M. A." &c. &c. — if they wish to know how they are bepraised by Mr. Butler, may receive full gratification without the trouble of reading the book, as the author has kindly made very careful and accurate references in his index to prevent any loss of time in the search. We have already taken notice of this and certain other features of Mr. B's performances, in reviewing his "Chronological Exercises," Vol. iii. p. 917.

N. B. "On the subject of *geese*, see the Author's "Arithmetical Questions"!! — And on the subject of trussing and dressing them, see Mrs. Glasse's Cookery.

Art. XIX. *A Sermon occasioned by the Death of the Rev. William Humphryes.* Preached at Hammersmith, October 9, 1808. By Robert Winter. And the Address delivered at his Interment in Bunhill-Fields Burial-Ground, October 6, 1808. By William Jay. 8vo. pp. 64. Price 2s. Maxwell and Co. 1808.

FUNERAL Sermons are probably more read than any others; not so much, perhaps, because they usually refer to the important topics of death, salvation, and eternity, as because they are expected to contain more or less of biographical detail that may gratify curiosity and excite the feelings. The pamphlet now before us has an ample proportion of this favourite species of writing; and we mean no ill compliment to Mr. W. when we observe, that notwithstanding his observations prefixed to the memoir are truly appropriate and judicious, we are persuaded he will obtain more attention and do more good, as a Biographer than as a Preacher.

The sermon is a commentary on the record of Enoch's translation, Gen. v. 24. This event, it is presumed, would excite in the minds of his religious acquaintance deep regret—devout submission—increasing faith in the promise of immortality and of a Messiah—farther views of the union between holiness here and happiness hereafter—and the hope of re-union in the presence of God. It would have a tendency to shew the profligate, that religion was both real and important—to alarm them into a consideration of the truth of his awful doctrine (of a future judgement)—and to allure them to seek that reconciliation with God, which must precede a course of holy walking with him. In the whole sermon, the similarity of the two cases is with much ingenuity kept constantly, yet indirectly in view; a similarity which appears still more striking, when we find how eminently pious a man Mr. Humphryes was, and that, according to human calculation, he died prematurely.

The memoir is indeed very interesting, as a display of various excellent qualities combined into one character; and will form a valuable model for the imitation of Christian students and ministers. We are satisfied that the preacher intended it to be literally correct; and are unwilling even to think it possible that an endeared intimacy of twenty eight years with the deceased pastor, may have animated him into a tone of panegyric in any respect too high. Recommending the publication itself to general notice, we shall admit only two extracts, referring to two distant periods of Mr. N.'s life.

'The fear of God was not only the real, but without ostentation, the visible and prominent principle, by which he was governed. The fervour of youthful piety is often very great, and not unfrequently produces strong effects which afterwards subside. It was not so with him. I have known many young professors far more lively and ardent, but I never knew one more uniformly humble and persevering. His conversation, in hours of confidence, on topics of experimental piety, and on the influence of divine truth over his own mind, was even at the age of seventeen or eighteen, judicious and edifying in a high degree. His acquaintance with the scriptures and his own heart was daily increasing. In exercises of private devotion he was most constantly exemplary. In his inquiries into divine truth he manifested a humble, patient, teachable, and improving mind. He hesitated in admitting conclusions, of which he had not diligently and impartially examined the premises. But having admitted them, he was ready to carry them into all their lawful consequences. He embraced Christian principles as motives of action, and valued them most of all as the springs of acceptable piety. His whole behaviour, while in the Academy, was exemplary. A manly decision of character, mingled with the most unassuming modesty and the most generous kindness, marked all that he did.' pp. 26—7

'Ye are witnesses, that he was often employed in holding up, as the only ground of a sinner's hope, "JEHOVAH our Righteousness;" and that he preached no other way of salvation, but that which is opened through the righteousness and sacrifice of the Son of God. At the same time, he was always concerned to vindicate the honour of the Holy Spirit, and preached regeneration and holiness, as well as pardon and justification. It was not a cold systematic theology, which proceeded from his lips. Nor was it, on the other hand, the unpremeditated effusion of honest but mistaken zeal, which he addressed to his auditors. Accuracy of sentiment and representation formed the grand feature of his preaching, so far as it was doctrinal. But mere accuracy would never content him. He always laboured to place divine truth in the most impressive, as well as the most unobjectionable point of view; and his preaching was directed to those great ends, without which "knowledge puffeth up." p. 35.

The address at the interment, by Mr. Jay, is very suitable and impressive.

Art. XX. *Youth Addressed.* The Substance of a Sermon preached at Fulham Church, on Sunday, September 25th, 1808, in Reference to certain recent Occurrences among the Youth of the Parish and Vicinity. By the Rev. John Owen, M. A. Rector of Pagelsham, Curate of Fulham, 8vo. pp. 40. Price 1s. 6d. Hatchard, 1808.

"WE are so near the eternal state," says Dr. Doddridge, "that methinks nothing which looks like a call from Providence, directing to any opportunity of doing good to the souls of men, should be neglected." This also appears to be Mr. Owen's sentiment. A year ago we

had to notice his Sermon on "The Uncertainty of the morrow: occasioned by an awful fire in the premises of John Ord, Esq. of Fulham, by which his principal gardener was burned to death." (Vol. III. p. 1026.) The "recent occurrences," to which Mr. O. refers in the title of the present discourse, are the three following,—the happy death of a little girl who had not completed her ninth year,—the miserable death of a young man about nineteen years of age, who had ruined his character and health by excess, and at length became his own executioner,—and the sudden death of two young people by the sinking of a boat in the Thames. Mr. O. has chosen for his text, Eccles. xii. 1. *Remember now thy Creator in the days of thy youth.* After a suitable exordium, he first exposes the indisposition of youth to attend to the admonition in the text, secondly, argues the necessity of their attending to it as what they owe to God, to themselves, and to others; thirdly, enforces these considerations by a reference to the late remarkable occurrences. We could gladly make longer extracts from this sermon than our limits will allow. Of the self-murderer he says, "Behold then this victim of his youthful lusts mangled, cruelly mangled by his own violence, and weltering with awful publicity in the stream of blood which his suicidal hands have spilt! Behold, not that you may gratify an unfeeling curiosity with so hideous a spectacle of horror and disgust—but that you may learn to believe and feel the solemn truth which every part of this catastrophe proclaims—"The wages of sin is DEATH."

In the conclusion of the sermon, Mr. O. addresses three descriptions of young people "those who are hardened in iniquity—the unguarded, improvident, and irresolute—and those who, through Divine Grace, are mindful of their Creator now in the days of their youth." He concludes in these words.

"Remember" thus "your Creator in the days of your youth;" and so shall it be well with you. Peace shall accompany you every step you take; the blessing of your parents, of your friends, and of all good men shall come upon you; "yea *God*, even our own God, shall give you his blessing. If the period of your life be extended or abridged; if you expire in youth, or in age; by the decays of nature, or the stroke of accident; on the bed of sickness, or in the bosom of the waters; you will in neither case be disappointed of your consolations, or defeated of your reward. He, whom you have remembered, will never forget you; he, whom you have served, will never leave you, never forsake you. His goodness will adapt itself to all the circumstances of your case, and all the changes of your being. *Here*, he will be to you every thing you can desire; *hereafter*, more than you can conceive; on earth, the strength of your heart; in heaven, your portion for ever."

It can hardly be necessary to acquaint our readers that a sermon of Mr. Owen's is evangelical in sentiment,—if this had been still more explicitly so, we would not have censured him,—or that his diction is elegant, and his cadences regular and melodious. We think he will be self-convicted of an assault on Priscian's head, when he examines his use of the word exempt," p. 10.

Art. XXI. *A Charge delivered to the Clergy of the Archdeaconry of Middlesex*, at the Visitation in May and June, 1808. By George Owen Cambridge, A. M. F. A. S. Archdeacon of Middlesex, and Prebendary of Ely. 8vo. pp 34. Price 1s. 6d. Cadell and Co. 1808.

THIS Charge is, in great measure, an architectural lecture; in which some of the causes of decay and ruin to churches in general, and es-

pecially to those within the Archdeacon's jurisdiction, are succinctly stated, and methods are pointed out of counteracting their operation. Mr. C. is not entirely inattentive to the stability and beauty of the spiritual church; he gives some very proper, though very superficial and inadequate advice to his reverend brethren, on the duties of their office; and seasons it with compliments to them on the subject of "right and lawful minister," as also with a few of those sarcasms against "itinerant preachers and sectaries" and "their pernicious doctrines," which may now pretty generally be found in discourses on similar occasions.

Art. XXII. *An Authentic Narrative of the Causes which led to the Death of Major Andrè, Adjutant General of his Majesty's Forces in North America.* By Joshua Hett Smith, Esq Counsellor at Law, late Member of the Convention of the State of New York. To which is added a Monody on the Death of Major Andrè, by Miss Seward. 8vo. pp. 356. Price 8s. bds. Mathews and Leigh, 1808.

THIS book is not what it pretends to be: not one half of it is occupied with the story of the unfortunate Major! On the contrary, it is in effect the story of Joshua Hett Smith, Esq.; who at this late period finds it convenient to publish an exculpation of himself from the double charge of treachery both to Andrè and the American Congress, and having shared in the disasters of the lamented hero, has a mind to remunerate himself by sharing his honours, and inscribing his own obscure name on a tablet which has been consecrated by the public pity. The disingenuous trick of hoisting false colours in the front of a book, and thus smuggling an article on the reader totally different from what he had a right to expect, is become so common, that it is no longer safe to believe in title pages. But of all persons in the world, we should have supposed Mr. S. would be the last to be guilty of such a deception, when attempting to vindicate his dishonoured character, and requiring the public faith to his "*authentic* narrative." We admit, however, that great part of the narrative *is* "authentic;" every fact of any material importance was perfectly well known before:—as to the unworthy motives and conduct, however, which are ascribed to General Greene and others, we must have less exceptionable evidence than that of an illiberal and exasperated partizan. Mr. Smith had an undoubted right to publish, if he chose, the danger to which he was exposed in being tried for his life as an accomplice with Major Andrè and General Arnold, the sufferings he endured in his hair-breadth escape from detention, the loss he sustained in the death of an amiable wife, who fell a victim to her tenderness for him,—and his history would have gained the attention it deserved; but he should have brought it forward in a candid manly way, instead of intruding it, as an enormous episode, in a tale which has long gone by, and which he is totally incompetent to adorn with the expression of feeling or the graces of style. Indeed, both the sentiments and diction of the book are below criticism.

Miss Seward's Monody on the death of Andrè is too well known to admit of comment from us; and the letters of the Major serve only to shew, what was never questioned, that in him were sacrificed the germ of genius, the glow of sentiment, and the candour of rectitude, to the horrid Moloch of War.

ART. XXI. SELECT LITERARY INFORMATION.

On Monday Evening, January 2, 1809, will be published, the First Number, Price Ninepence, of a New Weekly Paper, intitled The Family Gazette. This Paper will be adapted for *Families* and *Seminaries*, by a strict Regard to Decorum, Utility, and sound Principles; and for *General Readers*, by the Quantity, Variety, and Arrangement of its Contents. It will be printed in Imperial Octavo, in Thirty-two Columns, on good Paper, and the Press-work executed with particular Care. Supplements will be occasionally published, so as to present the Reader with all important public Papers at full length, and with a satisfactory Digest and Abridgement of Parliamentary Proceedings. An Index will be given at the End of each Year; and the Whole will constitute a complete Annual Register of Public Affairs.—All Persons interested in the Education of Youth will find a special Regard paid in this Paper to the rising Generation: sound Principles, in Morals and in Politics, will be invariably inculcated. The Arrangement will be superior to that of any other Paper, as every particular Subject will be found under its appropriate Head, and not in the disjointed Manner in which they usually appear. Agriculturists, and Persons connected with Trade, will find fully detailed the latest Accounts of the Price of Corn and the State of the Markets, from the Saturday's London Gazette, and from Intelligence received by Post on Monday Morning.—Orders for this Paper may be addressed to the Publisher, L. B. Seeley, No. 169, Fleet-street, who will punctually forward it, Postage-free, on Payment being appointed in Town; or to any of the Newsmen throughout the United Kingdom.

The Translation of the Scriptures into the Persian Language, so long in Preparation, and by many thought to be abandoned, has been for some time in the Press at Newcastle upon Tyne, and is expected to be ready for Publication in the course of the Year 1809. It will form an elegant Quarto Volume.

Mr. John Murdoch, of Hart-street, has nearly completed a Work which he intends to publish by Subscription, to be intitled, The Dictionary of Distinctions, which is to consist of three Alphabets; containing 1. Words, the same in Sound, but of different Spellings and Signification, including such as have any similarity of Sound. 2. Words that vary in Pronunciation and Meaning, as accentuated or connected. 3. The Changes in Sound and Sense produced by the Addition of the Letter *s*; the Shades of Difference being pointed out and noted as in Walker's Dictionary.

The Board of Agriculture proceed in their Design of completing the County Reports. Berkshire, Leicestershire, Oxfordshire, and Derbyshire, are in the Press, and are expected to appear before Christmas.

Mr. Alexander Walker, Lecturer on Physiology, &c. has issued a Prospectus of a new quarterly Work, to be called the Archives of Universal Science. The grand Object of this Work will be, by giving in detail all those Subjects which other Journals embrace, and by involving also all those other Subjects of Science which they do not embrace; to exhibit, either in valuable original Communications, or in critical Analyses of every Work containing new and important Observations, the Progress which all the Sciences and Arts are every Day making throughout the World; and further also, by assigning to each Discovery, its Place in a natural Arrangement, to appreciate its Value, and point out its Influence upon the Sciences, and its Application to the Arts.

Mr. George Montagu's Supplement to the History of British Shells is nearly ready for Publication.

The Rev. R. Nares will shortly put to Press a Dictionary of the Middle Language of England, or of the Age of Shakspeare, on the Plan of Johnson's Dictionary.

Dr. C. Burney has nearly completed, at the Cambridge Press, his very learned Work on the Chorusses of Æschylus, which will soon be published.

Mr. Plumptree, of Clare-hall, has in the Press Four Discourses on the Stage, preached lately at Cambridge.

A new Edition is in the Press of Quarles's Meditations, called Judgement and Mercy for afflicted Souls. It will be the Reprint of the first Edition of 1646, with the Errors of the Press corrected. The introductory Part will contain a Life of Quarles, by his Widow Ursula; Testimonies of his Character and Talents, with Specimens of his Poetry and Prose, the Whole will form a handsome crown octavo Volume; to which there will be affixed a beautiful Engraving of the Author's Head, from the Original, by Marshal.

A new Edition, with Additions, of the Dialogues on Chemistry, by the Rev. J. Joyce, is nearly ready for Publication.

The Medical and Chirurgical Society of London will shortly publish the first Volume of their Records. It will contain some very valuable Contributions from Practitioners of first rate Eminence in the Metropolis.

Mr. G. Burnett has in forwardness for Publication, in two duodecimo Volumes, The Beauties of Milton's Prose, with preliminary Remarks and Criticisms. It is the prime Object of this Volume, to give an extensive Diffusion to the Sentiments of Milton, by selecting such of his Pieces, as deserve to have a permanent Influence on Public Opinion; thus connecting the Prose Writings of our great Poet into a popular Classic.

The Memoirs of the Life and Writings of Percival Stockdale will make their appearance early in next Year. They will include many Anecdotes of the illustrious Men with whom he has been connected; the Work will also abound with social, moral, political, and religious Observations, and contain a particular Account of Marseilles, Gibraltar, and Algiers, at which Places the Author for some time resided.

The Author of the Military Mentor is preparing for Publication three Volumes of Essays on the Art of War, and on modern Military Tactics.

Mr. Carmichael has in the Press a Second Edition, much enlarged, of his Essay on the Effects of Carbonate and other Preparations of Iron on Cancer, with an Inquiry into that Disease. Among the Additions are a Number of interesting Cases, a Disquisition on the Uses of the Oxyd of Iron in the Blood, and Remarks on such Diseases as may depend on its Excess or Deficiency, or in any Way bear a Relation to Cancer; with an Attempt to answer the Queries of the Medical Society in London, for investigating the Nature and Cure of that Complaint.

We understand that in a few Days will be published Dr. Williams's long promised Essay on Divine Equity and Sovereignty, which proposes to cast some new Light on many important Points of moral Science, scriptural Theology, and personal Religion.

The History of the Dissenters, by Rev. Messrs. Bogue and Bennett, is said to be in such forwardness, that the two first Volumes may be expected to appear in a few Weeks. Those who intend to subscribe for the Work are recommended to apply without Delay to one of the Authors; as the Price will be considerably raised to Non-subscribers.

ART. XXII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Norfolk Farmer, 8vo. 5s.

BIOGRAPHY.

Life of George Morland; by Collins. 5s.

Memoirs of Horatio Lord Walpole, selected from his Correspondence and Papers, and connected with the History of the Times, from 1678 to 1757. By William Coxe, M. A. F. R. S. F. A. S. Archdeacon of Wells, and Rector of Bemerton. 2 vols. 8vo. Illustrated by Twenty Portraits, the Second Edition, corrected and enlarged, 1l. 12s. bds.

CHEMISTRY.

A Dictionary of Practical and Theoretical Chemistry, with its Application to the Arts and Manufactures, and to the Explanation of the Phenomena of Nature; including throughout the latest Discoveries, and the present State of Knowledge on these Subjects. By William Nicholson. 8vo. with Plates and numerous Tables. 1l. 1s.

EDUCATION.

A Key to Joyce's Arithmetic, containing Solutions and Answers to all the Questions in the Work. By the same Author. 2s. 6d.

The Academy; or, A Picture of Youth. 3s. 6d.

Exercises on the Globes; interspersed with some historical, biographical, chronological, mythological, and miscellaneous Information; on a new Plan; to which are added, Questions for Examination, designed for the Use of young Ladies. Fourth Edition, with Additions. By William Butler. 6s. bound.

JURISPRUDENCE.

A short View of Legal Bibliography, containing Critical Observations on the Authority of Reporters and other Law Writers; by Richard Whalley Bridgeman, Esq. 8s.

A Catalogue of Modern Law Books arranged in a perspicuous Method: corrected to Hilary Term. 1808. 3s.

GEOGRAPHY.

An Introduction to Mr. Pinkerton's Abridgement of his Modern Geography for the use of Schools; accompanied with Twenty Outline Maps, adapted to this Introduction, and suited to other Geographical

Works, forming a complete Juvenile Atlas. By John Williams. 12mo. 4s. bound. And with the Atlas, consisting of 20 Maps, 8s. 6d.

A New Geographical, Historical, and Commercial Grammar; exhibiting the present State of the several Kingdoms of the World; illustrated by a correct Set of Maps, engraved in a very superior Manner by Kirkwood and Sons. A new and enlarged Edition, brought down to the present Time. By Adam Walker. royal 8vo. 16s. bds.

HISTORY.

The History of the Reign of Philip the Third, King of Spain. By Robert Watson, L.L.D. Principal of the United College in the University of St. Andrew. A new Edition, greatly enlarged. 2 vols. 8vo. 18s. bds.

MEDICINE AND SURGERY.

Modern Medicine; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of Medical Philosophy. By D. Uwins, M. D. 8vo. 6s.

Observations on Madness and Melancholy; including Practical Remarks on those Diseases, together with Cases; and an Account of the Morbid Appearances on Dissection. By John Haslam, late of Pembroke Hall, Cambridge; Member of the Royal College of Surgeons; and Apothecary to Bethlem Hospital. The Second Edition, considerably enlarged. 8vo. 9s. boards.

Important Considerations: respectfully addressed to a Female Invalid. 1s.

MISCELLANEOUS.

An Appeal to the Public, and a Farewell Address to the Army. By Brevet Major Hogan. 2s 6d.

Puritanism Revived; or, Methodism as Old as the Great Rebellion. In a Series of Letters from a Curate to his Rector. 2s. 6d.

Cruttwell's Housekeeper's Account Book for 1809. 2s.

A Letter to the Livery of London, relative to the Views of the Writer in executing the Office of Sheriff; with an Appendix, containing Letters and official Documents; by Sir Richard Phillips, one of the Sheriffs of London and Middlesex. 8vo. 4s.

PHILOLOGY.

A Grammar of the Sanskrit Language. By Charles Wilkins, LL.D. 4to. 4l. 4s.

POETRY.

Fingal, an Epic Poem, rendered into Verse, by Archibald M'Donald. 8vo. 7s.

An Heroic Epistle to Sir Hew, with a Word to Sir Arthur. 2s. 6d.

THEOLOGY.

The Conversion of God's Ancient People, the Jews. An Address delivered at Worship-street, Oct. 2, 1808, upon the Baptism, by immersion, of Mr. Isaac Littleter, one of the Israelitish Nation, on his Profession of Christianity: to which is prefixed an Account of his Conversion. By John Evans, A. M. 1s.

Lectures on the Figurative Language of the Holy Scriptures, &c. and the Interpretation of it from the Scripture itself. By William Jones, M. A. F. R. S. Author of the Catholic Doctrine of the Trinity. 8vo. 8s. boards.

Scriptural Illustrations of the Thirty-nine Articles of the Church of England, with a Practical Comment upon each Article; affectionately intended to promote Religious Peace and Unity. By Samuel Wix, A. M. Rector of Inworth, in the County of Essex, and Vicar of St. Bartholomew the Less, London.

On the Religious Improvement of Prisons; a Sermon, preached in the Cathedral Church of Durham, at the Assizes holden there, August 10, 1808: to which is added an Appendix on Subjects connected with the Sermon. By John Brewster, M. A. Rector of Redmarshall, Vicar of Greatham, and one of his Majesty's Justices of the Peace for the County of Durham. 1s. 6d.

Lectures on the Nature and End of the Sacred Office, and on the Dignity, Duty, &c. of the Sacred Order. By John Smith, D. D. of Campbleton. 8vo. 6s.

Scripture Versions, Hymns, and Reflections on select Passages, designed for the Use of Young Persons. By J. Waring. 12mo. 3s. 6d.

Prayers for the Use of poor, sick, or unassisted Persons, who are under Sorrow for their Sins. 6d.

TOPOGRAPHY.

A New Picture of the Isle of Wight. To which is prefixed an introductory Account of the Island, and a Voyage round its Coast. Elegantly printed, and illustrated by 36 Plates, of the most beautiful and interesting Views throughout the Island, drawn and engraved by W. Cooke. 8vo. 15s. bds.